

# THE ATTAINMENT OF THE INFINITE



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## **ABOUT THIS EDITION**

Though this eBook edition is designed primarily for digital readers and computers, it works well for print too. Page size dimensions are 5.5" x 8.5", or half a regular size sheet, and can be printed for personal, non-commercial use: two pages to one side of a sheet by adjusting your printer settings.

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## **PUBLISHERS' NOTE**

His Holiness Sri Swami Krishnanandaji Maharaj, one of the greatest philosophers and mystics of all time, has illumined countless seekers all over the world through personal contact, and through Swamiji's innumerable talks, discourses and lectures, many of which have been published in book form.

Sri Swamiji Maharaj always took great care in editing the manuscripts of transcribed discourses before they were published, with the view that reading a subject is different from hearing it spoken.

The Attainment of the Infinite is the first publication by Brahmaleen Sri Swami Krishnanandaji Maharaj to be released since Swamiji attained Mahasamadhi in November 2001. This book is a series of discourses given during the Ashram's annual Sadhana Week in 1996, and is being presented to the reader almost exactly as it was spoken, since none other than the Master himself can edit his ideas.

It is certain that Swamiji's loving and heartfelt style of expression, combined with the profundity and depth of Swamiji's thoughts, will be a great delight to spiritual seekers everywhere.

## Chapter 1

### OUR RELATIONSHIP WITH THE COSMOS

We have gathered here to exercise our minds in the direction of our true blessedness. Where does our blessedness actually lie? Where do we become complete persons? These are days when people are intensely conscious of the environment of the world. The environment is very important. The vast atmosphere around us is the environment. It not only influences us minute by minute every day, but on a careful analysis we will realise that we are inseparable from this environment.

The environment spoken of is a kind of society external to us. We know very well to what extent every person is dependent on external human society, and the society of nature—the air that we breathe, the water that we drink, and the sunlight that we bask ourselves in. It is not merely this much. There are greater secrets which never appear before our eyes—namely, the question of our existence itself.

Do we exist? If it is true that we are existing, where are we existing? “Where are you coming from?” we generally ask a person. People say they are coming from Delhi, from Kanyakumari, from Japan, from England, from America, but whatever be the place from where we are coming, it amounts to saying that we are coming from the surface of the earth. We are moving on the surface of the earth. There are no countries, actually; they do not exist at all. They are only conceptual demarcations of the human mind for the purpose of administrative convenience. Countries do not exist. Only the surface of the earth exists.

The language that we speak, which immensely conditions our cultural background, adds to the difficulty of our not being able to realise that we are citizens of this planet earth. Let alone the question of nationalities and countries, we cling even to a community, a village, or a district, and imagine that we are confined to that particular location.

The mind has a predilection to enjoy the limitations of its own self, shrinking itself more and more into a very, very limited cocoon of prejudiced individuality, so that this little tiny tot of a so-called 'I' within oneself feels immensely happy within the tortuous cell of its own bodily encasement.

The environment that we are speaking of is what is external to us from one point of view, but inseparable from us from another point of view. While this earth is a large planet, upon the surface of which we are crawling like insects, as it were, the earth is a member of the larger family of the planetary system, which is ruled by the great parent of the entire system, called the solar operation.

Our family extends through entire galaxies, which are the original sources of different solar systems. Magnetic forces, which are undividedly pervading the whole atmosphere, taking often the form of what generally people call cosmic rays—which are not actually rays, but magnetic energies flowing from outer space—solidify themselves into the visible forms of bodily existence of human beings, of trees, of mountains, and of the very earth itself.

The cosmological analysis, even on a purely empirical level, establishes the fact that the vibration of space created a movement which we call the activity of air pervading the

surface of the earth. Friction caused by this continuous movement of the air principle created heat which we call fire. The further condensation of the density of these forces, right from the activity of space, became what we call liquid, the solidified form of which is this very earth.

That is to say, our family extends beyond the surface of this earth; it touches the planets, the sun, the moon and the stars. Have you heard that our minds operate according to the movement of the moon in the sky? Lunar waxing and waning causes waxing and waning of the feelings and the emotions in the minds of people. During full moon and new moon days, people generally get excited without themselves knowing what actually happened to them. On full moon days, the ocean waves rise up, as if they want to catch the moon itself. The gravitational pull of the moon makes the liquid of the ocean rise up into turbulent waves.

It does not follow that the ocean alone is pulled by the gravitational power of the moon. The whole earth is pulled. Because the earth is solid, it does not rise up like the wave of the waters of the ocean; but nevertheless, the pull is uniformly felt by every particle of the material stuff of this earth. What of ourselves? We are also pulled up. If the waters of the sea are pulled up, every cell of our body also is pulled up. We get agitated, disturbed, upset, and have changing moods, and people who have a deficient mind, not perfectly normal, behave erratically, excitedly, and abnormally during full moon and new moon days.

The lunacy of the mind comes from the word *luna*, which means the moon. We say a person is a lunatic; that is moonstroke. Just as there is sunstroke, there can be

moonstroke, also. In that case, there is disturbance caused by the mind.

Astrologically, we can decide the condition of the mind of a person from the location of the moon in the horoscope. Where is that moon situated—in what context, in what corner, in what relationship with other planets?

Suffice it to say, we are not simply cozily existing here, independently by ourselves, in our locked-up rooms. This idea has to be shed. We do not belong to our own selves. If it is true that we have to love our own neighbour, we have to know who our neighbour is. That question was asked of Jesus Christ: “Master, you said, ‘Love thy neighbour as thyself’, but who is my neighbour?”

How would you know who your neighbour is? That which is adjacent to you; that which is almost touching you; that which is inseparable from you, which limits you and conditions you, from whom you derive benefit, and about which you have some fear, even, is your neighbour. You like your neighbour because the neighbour may be of assistance to you, under certain conditions; but you fear your neighbour also, because the neighbour can retort and retaliate, and behave in a manner contrary to your expectations.

So, the neighbour is a friendly being, and also a fearsome something. So is nature. Nothing can be more friendly to us than the vast nature, because it is the mother out of which we are born. The very stuff of our body is made up of the five elements—earth, water, fire, air, and ether. If that is the case, how do we consider ourselves as outwardly existing, external to nature? The very building



bricks of this body, of our own selves, are the stuff of the five elements.

Do not say that there is space or a long distance of sky between ourselves and the solar orb. Do not say that, because the sky, or the space that we speak of, is the very same thing that is causing the width and the height of this body. The size of our personality is due to the space that is present within us.

Scientists tell us that if we squeeze out all the space from within our body, the entire stuff of our body will be one cubic millimeter of carbon, hydrogen, etc. There is nothing in us. We are puffed up balloons, due to the entry of space within us. A balloon looks big, so we also look big, but it is all air that is causing the expansion of the balloon. The space that is within us is the reason for our height and width. Our very existence is precariously conditioned by the structural pattern of the whole atmosphere outside, so that we do not know who is really there, whether the nature outside is existing, or we are existing.

If the house that we build is not independent of the bricks of which it is constructed, independent of the cement and the iron rods that we use, and it will not be existing there if we pull out the bricks, we can say that there is no such thing as a house. It is only a false name that we give to a spatial shape taken by the bricks and the cement and the substance that has gone into the formation of that particular structure. There are no mansions, no palaces, no houses, but only bricks, stones, cement, lime, etc.

In a similar manner, a question will arise: Do we really exist at all, or are we imagining that we are, like mansions, parading ourselves? These mansions will collapse when the

building bricks are pulled out. That happens at the time we call the departure of the spirit of our personality from this particular formation called the earth. The elements withdraw themselves from their erstwhile cooperation with us.

The power of cohesion which keeps these elements in order, so that we may feel safe in this body, destabilises itself, and they go helter-skelter, just as if the cement that is keeping the bricks together would not be there, the bricks would collapse in one minute. The cohesive force is our *ahamkara*, our egoism, our self-assertive nature.

So intensely are we conscious of this limitation of the bodily existence, by the power of that affirmation. You know, the mind is very powerful. It is the electromagnetic energy that can draw everything into itself. Nothing can be stronger than the mind. Nothing is more powerful than the mind, and nothing can be more enduring than the mind.

The self-affirmation of a little location of mental process, which is what is called the 'I' in the individual sense, acts as a cohesive force of the particles of nature, and causes the formation of this little body. We differ from one another in our structure, in our face, in our eyes, in our very demeanour, because of the nature of the difference between the affirmation in one person and another. We do not assert ourselves equally, and therefore, we do not look identical with one another. Our desires vary.

Actually, what we call this cohesive force is nothing but the mind's desire. No two persons desire the same thing; though they appear to be desiring one and the same thing, the manner in which the desire manifests itself differs. That is why there are so many people in this world. Otherwise, if

there is only one kind of desire, there would be only a mass of humanity merged into one Vishvarupa of man. That does not happen.

Suffice it to say, therefore, that we are not existing in any particular location of the world. Our atmosphere is our neighbour, and when it is said that we should love our neighbour, we love our own larger personality. We cannot love an alien entity. If the neighbour has no connection with us, in any manner whatsoever, the question of loving the neighbour does not arise. There is a vitality, a similarity of characteristics between oneself and the neighbour; therefore, the question of loving, or having any relationship with the neighbour, arises.

The world is our neighbour. It is not merely near us; it is that stuff out of which we are made. As I mentioned, the substance of nature constitutes the stuff of our physical personality. The Cosmic Mind is operating and dancing through the individual mind of every one of us. The solar orb conditions the eyes, the moon conditions the mind, and many other divine forces are conditioning the operation of the sense organs. We do not seem to be independently existing at all. We seem to be living a borrowed existence. There are people who live by borrowing, and they have nothing of their own. In a similar manner, we live a borrowed existence, and when the creditor withdraws support, the entire sustenance will collapse in one second, and the whole individual personality will get dismembered into little bits of material stuff, and reduced to the utter particles of nature.

The vast stellar system above, which also forms part and parcel of the conditioning factors of our existence, is a

matter that is to be considered. Why do we consult people who know the stars? Why do we worry about the stars? The stars are inside our bodies, through their operations which are non-spatial. Space is extended, as it were, and is causing a dimension of distance, all which makes us believe that the stars are far, far away from us. It is not so. It is like saying that the head is far away from the toe. In one sense, it is true; there is a distance of five and a half feet or six feet from the toe to the head. This distance does not matter. We do not feel that distance. Do you feel that your head is far away from your toe?

That integrating power, which is the ‘I-ness’ in us, abolishes the apparent distance measurable geometrically from the toe to the head. That is not taken into consideration, because of an awareness that brings the distance into a non-entity, a nullity. It is, therefore, a cosmic cohesive force which may be called the Cosmic Mind, or the divinities operating everywhere, which is actually the reason why we are existing as we are existing. We live in this world, in this body, only so long as our assertive nature of our false independence continues. When that is lifted up, we will not exist at all.

I made reference to this particular principle in us, and designated these principles as desires—an intense longing to be in one place only, a desire to be for some time only, and a desire to be connected to certain things only and not to all things. This is the limitation that is part and parcel of the I-consciousness, or the affirming individuality of ours.

We require liberation. People say, “We want *moksha*, salvation, for which purpose we are practising *sadhana*.” What is the kind of *moksha* that we are aspiring for? It is

liberation from the thralldom of this assumed individuality of a physical existence conditioned by sensory organs. It is actually the longing—*mumukshutva* means the desire—to melt down this falsely manufactured individuality in the menstruum, the oceanic expanse of universal nature. When you become all nature yourself, your *moksha* is granted. *Moksha* is the freedom from the shackle of individuality, from the limitations of particularised existence and the sorrow that is gnawing into our vitals on account of this false identification.

If you are in one place only, if you are the son or daughter of some person only, and if you are speaking some language only, then that is your business. The world is not concerned with it, and you can expect no benefit from the world of nature, because you are one person's son, one person's daughter, one language you speak, and you are existing in one place only. If this kind of egoistic affirmation continues, the world will kick you out and will benefit you in no way whatsoever. Even God cannot help a person who refuses to accept the fact of God's existence. If you do not accept it, it will not accept you, also. If you do not want to accept that there is a thing that is outside you, it also will not accept your existence. There will be a war between outer nature and individual personality.

*Moksha*, liberation, is just a simple thing. It is an enlargement of the consciousness into the dimension of the widest possible extent, until it reaches a point where it overcomes even the idea of space and time. This is to think in a totally different way altogether.

The greatest education is the art of the chastening of the mind. There is no use studying textbooks and going into

the tomes of science, philosophy, and scripture. Our friend is our mind; the books cannot help us. Whatever we have learned from outside sources will leave us, because they are outside us. Our mind is our friend; our mind is our treasure.

The mind is not merely a thought, it is also a thing by itself. Thoughts are also things. This is something new that we have to hear. The thought, the process of the function of the mind, can concretise itself into a form and assume a substantiality of its own, as it appears in dream, for instance. You can see hard rocks and mountains and rivers in the dream world. You can hit your head against a rock and your forehead can bleed even in dream, because the stuff of the mind, which has projected the solidity of the object of perception, can cause a similar experience.

What is happening to us in the waking state is similar to what is happening in the dream world. Objects do not exist independently of the thought process. The relationship between the individual mind and the all-pervading Cosmic Mind is actually the relationship between man and God, the individual and the Absolute.

What we require, therefore, is an intense training of our own mind, enabling the mind to think in terms of its vast potentiality. The all-pervading mind is the source of the individual droplets of minds apparently working within the brain and skull of different individuals, as the ocean operates through all the drops of water in the little, little mini-globules of eruptions on its surface. These little globules of drops are the ocean only. So is the case with our minds, which are droplets of the Cosmic Mind. If a particular drop in the ocean is to assume individuality by

itself, and assert that it is totally unconnected with the ocean, it is free to think like that, and it becomes an isolated, bifurcated, unwanted individuality.

To attain *moksha*, so much time is necessary as it is necessary for a drop in the ocean to sink into the ocean. How much time does it require? It has only to realise that it is inseparable from the ocean.

We have a fad and a prejudice of thinking that the individuality of ours is all in all, not knowing the fact that we cannot even exist without the contribution of support from nature outside and the vast atmosphere. Environment is this much; the environment we are speaking of, which is talked about so much these days, is not merely the trees and the waters, and the air that we breathe, but the entire atmosphere touching beyond the very point of the existence of stars. These bodies not only are made up of five elements, of the elements of the different planets, but of the stars themselves. That is why we are so concerned with the operation of the planets through our body, and we always talk of the stars into which a person is born, etc. Such a distant thing called the star and the planet seems to be exerting such an influence on us, that we are cosmically constituted. This is a fact that does not require much of an explanation.

This is a great revelation. Can you think like this, that you cannot exist like this, as you are thinking that you are existing, and that the bricks of your body can be pulled out by their source, which has contributed its own substance into yourself? The prejudice of human nature is so hard, flint-like, that it will not permit you to think even what is best for you.

The poet has beautifully said, “The egoism asserts that it is better to be a king in hell than a servant in heaven. Let it be heaven, but why should I be a servant there, sweeping the floor of the palace of the gods? Let it be hell; it does not matter, but I will be the ruler there.” Such is the way in which *ahamkara* operates, egoism acts. Personality consciousness kills us, practically. We kill ourselves by the erroneous thinking process of the terrible, flint-like *ahamkara*. That is what we seem to be ourselves. We have nothing in us except our egoism. Every moment we assert it—subconsciously, consciously, or otherwise.

The individuality of yours, the egoism of yours, cannot be known by you when you are not interfered with. Let somebody scratch you; you can know what you are. The egoism will hiss like a serpent, and it will tell that person who you are. You will not tolerate any interference from externality of any kind, even from your brother, because you are what you are, and you cannot be anything else, different from what you are. “I am what I am.” This is the affirmation of our isolated individuality.

Then, there is no question of liberation. Unless you want liberation, it cannot come. *Mumukshutva* is the longing for it. There is no other qualification necessary. There is only one qualification: you should want it. Your heart should want it. You will realise that the psychology of the mind is such that anything that you really want has to come to you, but it should be really a hundred per cent want. You should not desultorily and half-heartedly want a thing: “If it comes, let it come; if it does not come, it does not matter.” Then, it will not come. You should say, “It will come”; then, it has to come, because the mind is nothing



but the object that we think of. The mind is touching the object. When we say it has to come, it comes.

“Whoever thinks of me deeply, undividedly, for such a person I provide everything, and take care of what is so provided,” is a great promise that we read in one of the verses of the Bhagavadgita. It is the whole world speaking to you—eternity is speaking to the temporal world. You think of the eternal, and the whole temporal world will fall at your feet. That is the meaning of this great verse: *ananyascintayanto mam ye janah paryupasate tesam nityabhiyuktanam yogakshemam vahamyahmam*. It is not the son of Vasudeva or Devaki, Krishna, who is speaking. Krishna is only a symbolic mouthpiece of this whole universe speaking to you: “Come unto me and I shall give you whatever you need.” The whole universe is speaking to you. That is what is called the Vishvarupa, which Bhagavan Sri Krishna showed. The entire cosmos is talking to you: “Come unto me. I shall give you what you want.” But you are telling it, “You go away from here. I mind my business.” Then, how will you get anything?

We shall be permanently poverty-stricken, sorrowing because we do not want; that is all. If we do not want a thing, how will it come? Even wanting it is not possible. We are so poor that we cannot even want something that is blessed. The mind is so treacherous, such a trickster, that it will not allow us even to want a thing that we want. We, very desultorily and suspiciously, ask for God: “Will it come? It may be or may not be. In this birth it is not possible. He may not be existing there. This may be a concoction of the *pundits*. Who knows?” Like this, nothing will come.

Doubts are our traitors. If there is any dacoit in this world, it is the doubt in your mind. You doubt your own self; you doubt the capacity of your own mind. You do not trust your own self, so how will you trust anyone else? If you have full trust in yourself, if you are true to your own self, if you are honest to your own self, and if you are confident that you have got the infinite potentiality of summoning the forces of nature, they will be at your beck and call. That is what Bhagavan Sri Krishna mentioned: “I shall be with you. I shall be at your beck and call. I shall sweep your floor, I shall wash your clothes, I shall provide your rations.” Who is actually speaking? The whole cosmos is telling you, “Come, my dear child. I am here to provide you with whatever you want.” But, we do not want it; then, how will it come?

So, *mumukshutva* is the longing for the liberation from this limited thralldom of individual physical existence, and a deep wanting. You have to underline the word ‘wanting’. Do you want it? You will get it. Be sure about it!

## Chapter 2

### EXPANDING OUR CONSCIOUSNESS

This week is devoted to considerations on *sadhana*, and so it is called Sadhana Week, which means the bestowing of deep thought on the practical side of living a life that is in consonance with the facts of life as they are, and not as they appear from outside.

Imagine that we are seeing two things, one thing being different from the other. It is impossible to distinguish between one thing and another, unless the distinguishing person is neither the one, nor the other. If you yourself happen to be one of the two things to be distinguished as different from each other, then there would be no knowledge of the fact of there being two things at all. The observing principle, which is yourself, always stands outside the two things, which are distinguishable for some purpose.

Now, here arises another question: It is not only important to know that the distinguisher is not the same as the two objects distinguished, but that the distinguisher pervades the area, the entire location, of the two objects. The so-called distance appearing to be there between two things is covered by a perceptual faculty in the observer. That is to say, the observing principle should not only be present in one thing and the other thing, but also it has to be in the middle. If it is only on one side or the other side, the distinguishing knowledge will not be there at all. So, there is something in us, as the observers or the seers of things, which rises above the location of the things observed.

The knowledge of the fact of there being two things is not an operation of the physical bodily location of the observer; it is an awareness which pervades both the two things, and also, at the same time, operates in the relation that obtains between two things. The difference between two things is a consciousness of the relation of the difference between two things. If the relation is absent, two things will not be different.

The most difficult thing in the world is the apperception, or knowledge, of what relation is. We are all sitting here with a relation among one another. I am related to you; you are related to me. There is a connection between one and the other. What actually is the meaning of 'relation'? Though you and I are related to each other, we are not touching each other. A person may be sitting there, several yards away from me, and yet have inwardly a relationship with me. This relation is something that is intriguing. Where is that relation existing? It is neither in this place which I am occupying as a person, nor is it there in the other person who is supposed to be related to me. It is existing between myself and the other person.

What is that relation made of? Is it a part of myself, or a part of the other? The relation, so-called, which distinguishes one person from another person, if it is a projection of one side, it will become a part and parcel of one side only, and it will not touch the other side.

For instance, we can say there are two things, A and B. They are mutually related to each other. You have to listen to me with concentration of mind. This connection, this relation between A and B, should belong either to A or to B; otherwise, it cannot exist because, as far as our perception

goes, that which exists is just A, this side, and B, that side. I am here, and you are there. There is nothing in between, visible to the eyes. But if there is nothing in between, there cannot be even a consciousness of my being here, from your side. There will be no relation.

“This is my brother. He is related to me very closely,” you say. What kind of relation have you got? Is the brother sitting on your lap, physically touching you? The relation still can be maintained between one and the other, even if one of the persons is so far away, somewhere in another country. If your brother is in New York, still he is related to you. What is there between the location of New York and yourself? You cannot easily say what is there. There is nothing; visibly, no thing called the relation is observable. If it is not there, you cannot make any statement about one thing being related to another.

If you assume that there is such a thing called relation invisibly operating, it should belong either to this side or to that side. The relation emanates either from A to B, or from B to A, in which case, the relation belongs to one side only, and not to the other side. If you consider relation as something emanating from A, and it has nothing to do with B, then it will not touch B. So is the case in our assumption that the relation belongs to B and not to A. It has to belong to both sides; otherwise, a distinction cannot be known. How can one thing become two things? This is an enigma in our concept of relation.

Actually, the problem arises on account of our physical observation of things, and our imagination that everything is made up of material substance, and substance of individuality. Myself, yourself, father, mother, brother—

they are all considered as physical entities. “My brother is coming.” We do not know what is coming, actually. It is a tall physical figure, moving with two legs. This is our usual conception of things.

The pervasion of the observing principle in the process of the distinguishing of one thing from the other cannot be a physical element. You as a person, a physical individual, do not sit between two things to distinguish between two things, like a policeman separating one section of people from another section by just pushing his hands, physically. We are not doing that in our act of distinguishing between one and the other. We can distinguish between the sun and the moon even, and one star and another star, by sitting here and apprehending the distinction between two things. What a distance is there between ourselves and the stars! The distance does not matter; still, the relation obtains.

How could you know that the stars are distinguishable, one from the other, when they are several light years away from you? What has happened to you, actually? You have never gone to the stars. Your eyes are not touching the stars. No intelligible connection exists between you and the stars, yet you can see the stars. Actually, who is seeing the stars? It is not you, because you are here. How could you be at such a distance from the vast spatial expanse where the stars are, and yet know the stars are there? In an invisible, all-pervading form, your perceptual consciousness touches the stars. This is the reason why you are able to apprehend the existence of even the most distant things in space.

It is necessary for us to understand who we are before we try to know what other things are. Yesterday I

mentioned something about the wrong notion that we have about our environment and about the location of our existence. We imagine that we are existing in one place. We are existing in all places; otherwise, the awareness of there being such a thing as vast spatial distance will not be permissible, and not possible. But, how are we in all places, while apparently, for the purpose of a photographic camera, we seem to be sitting in one place only? In another form of our true substantiality, we are pervading all space.

In order to free ourselves from the obsession of limitation of finitude felt agonisingly in regard to our own selves, one of the prescriptions of Yoga practice, as a preliminary instruction, is that we should practise the art of placing ourselves outside ourselves.

Can you imagine that you are outside yourself, which is a fact, and the truth? If some element in you is not outside yourself, the outside object cannot be known to be existing at all, because your location as a physical body in one place cannot be responsible for your knowledge of there being another thing which is far away. In a subtle form, you are away from your own self. A thought that is connected with the body is called *kalpita vritti*, a modification of the mind which is attached to the body only. There is another kind of operation of the mind which is known as *akalpita vritti*, non-physical thinking. Non-physical thinking is the process of thought operating external to oneself. You place yourself away from yourself.

To give an example, you are sitting in one place, and looking at something which is far away from you. By a stretch of your imagination and by an exercise of your will, can you transform your presence to that location of the

object that you are looking at, and imagine strongly that you are not seeing that thing, but that thing is looking at you? I give a simple example of a tree in front of you. You are seeing the tree, but can you also imagine that the tree is seeing you? For this purpose, you have to practise what is known as a discarnate operation of the psychic apparatus. 'Discarnate' means not clinging to this particular body. You transfer your position to the location of the tree, or of somebody else. Look at yourself from that point of view. You become an object of perception. The other thing, which you thought is an object, actually becomes the viewer or the subject of perception.

If this practice becomes possible, you will never be attached to this body any more, because you can as well be attached to any other body. Why only this body? There are millions of people in this world. In what way are you better than others? You are a bundle of material conglomeration, as anybody else is.

For the purpose of practising detachment from this miserable individual physical location, transfer your mind to the sun shining in the sky, so that this process may become a little happy, and not just a kind of exercise of the will. Transport your consciousness to the solar orb, and look at yourself from that point of view, from that location. You will be seeing yourself sitting here, from there.

Or, you may even go a little further, and identify yourself with the sun itself. Transfer your consciousness to the location of the sun. Feel intensely that you are brilliant, radiating multiple rays of energy and light, which falls on you. You are sitting on this earth.



Great power of will is necessary for this kind of practice. Instead of my seeing you, you should see me. That is the whole simple matter. But, you should see me, not as you are doing just now, in an ordinary fashion. I myself have become you, and from that point of view, I am looking from that point of view at myself here. I become the object, and the consciousness that perceives has transferred to the other side, which looks like you. That is to say, I am not actually becoming you in transferring my consciousness to that place; rather, I think through your mind. My mind merges into your mind, and I am thinking through your mind. If this could be practised continuously, the person whose mind has become the vehicle of my operation will start thinking in the same way as I am thinking. This is what, generally, Yoga psychology tells us, for the purpose of controlling the minds of other people. Nobody can harm you, not even an elephant, if your mind is transformed into the mind of the elephant. It will think as you are thinking.

In the Srimad Bhagavata Mahapurana there is a beautiful verse. The great sage Shuka was walking unconcerned in some direction. When Vyasa, his father, summoned the son, “My dear boy, where are you?” the response came from every tree around. Every leaf started moving, shaking, in response to the call of the father. The leaves were saying, “I am here.” That is to say, the non-physical Shuka, in his pervasive character, had entered into the so-called external existences like the leaf, and he himself, as a transported element in terms of the leaves, was looking at himself. It is a right-about turn of perceptual process. Instead of your looking at the world, let the world look at you. Can you imagine what kind of Yoga this is?

The attachment to this particular body is so intense that we can never understand actually what this process is. “What does it matter if something is there? I am concerned with myself only.” This is the *ahamkara* that speaks.

Can you enter into the things that are outside in the world, and look at yourself from that point of view, so that you are somewhere else, at a place other than the place where you are physically appearing to be existing? You have detached your consciousness from this body, and you have attached it to something else, which becomes your subjectivity; your body, which was originally looking like a subject, becomes an object. Then, what happens? You will be another person altogether. You can become any person that you like. You need not be only Mr. this, Mr. that. It is not necessary. You can think like any person, or anything whatsoever, provided that your mind has transported itself from the location of this body to the location of another thing.

We hear that Bhagavan Sri Krishna lifted a mountain. Actually, he did not lift any mountain; he lifted himself. The pervasive character of his consciousness became the subject behind the mountain. There is no difficulty for me to lift my hand, because it is me, but I cannot lift somebody else’s hand, like the hand of an elephant, for instance. The elephant can lift its own leg, but we cannot lift it because it is too heavy for us.

Do you know the weight of the elephant? Can anybody lift that elephant? But, how does it lift itself? If it is so heavy, the elephant also cannot move. Its existence, its pure subjectivity, has become identical with the location of its large body, so that it does not stand outside itself. The

elephant is something outside us. Therefore, our consciousness cannot permit the lifting of it.

So, what you call Sri Krishna lifting the mountain is only him lifting his own hand, as an externalised form of his existence—an arm of his, as it were. It was not a mountain that he lifted; he lifted an arm of himself, in his wider form. He transferred his existence to the mountain, and it lifted itself, as an elephant lifts itself.

This is the principle of Yoga practice, finally. You can stretch this technique even to God Himself. Even that is not an impossibility. I am just giving preliminary instructions for the purpose of psychological transportation of consciousness from one locality to another locality, so that we may not be attached egoistically to this particular body only.

Remember that your body is not in any way more beautiful than another person's; nor has it any more value than anybody else's. If A dies or B dies, both go to dust. They are cremated and thrown. It does not mean that my body is superior to the body of another when the soul withdraws itself from it. The *ahamkara* or the egoism of a human being is certainly unimaginable. We have no problem except our own ego. There is so much clinging to this location, as if other locations are absent. What prevents you from being a little more charitable and generous in your way of thinking, and thinking in terms of that which you are considering as outside you? The outsideness vanishes; universality enters.

What you have heard as universality is nothing but the activity of your own mind in terms of everything outside. The outsideness becomes a universal pervasion, because

you have thought yourself as present in other things also—in many things, or in everything—in the entire space, in the whole of time, in the Creator Himself. You can even transport your consciousness to the centre of the cosmos.

Scientists tell us that the world was created by a big bang. All right, but what was there before this event took place? That is the centre of the cosmos. Close your eyes intensely and feel that you are there, at that spot which was there before this event of creation took place. You will feel that you are the Creator of the cosmos.

The world will bend before you, but now it does not bend; now you have to bend before it, because the world has become your boss, and you have become the servant. Why should you be a servant of anybody? It is because you have isolated yourself from that which is controlling you. Transport your consciousness to that which appears to be controlling you. Then, you control yourself at that time, like an elephant controlling itself.

This is a hard thing to imagine in the mind. Yoga is not simple. It is a strenuous effort of the intelligent will of a person to become other than what it is. The worst thing that you can think of is to imagine that you are other than what you are. Nobody likes to be other than what one is. “I am this. Who can be like me? What do you think you are? Do you know who I am?” This kind of talk, this kind of feeling, is the pain of human life. We perish as egos, and nobody benefits us afterwards, because if everyone starts thinking through this egoistic individuality, there will be a clash of purposes. One ego will not tolerate another. This kind of intolerance of egoistic principles among people is the cause of war in the world. Battle takes place, and there is

conflict everywhere. This happens because everything is different from everything else. Why is it that one thing is different from the other thing? It is the body that is different from the other bodies, naturally, because the separation of two things is due to the intervention of space.

We must assume that we are spiritual seekers. You are not just business people coming from somewhere to attend a conference here, and going back and becoming business people once again. You are artists, you are clerks, you are officials; you have come here, and you sit here also as officials only—as clerks, bosses, and engineers, as tradesmen—and when you go back, you are that only. You are the same thing as you were. Your coming here has not benefitted you in any way.

Here is a place where you are enabled to enter into a new type of educational process, a transvaluation of values, as you may call it. There is no use living in Rishikesh; you may go to Delhi and stay. You can go to Timbuktu; what does it matter? The place is not what is important. The circumstances that are guiding you in the right direction are what is important. People come to a place like Rishikesh, not because there is some gold or silver flowing everywhere, but because the atmosphere is charged with a facility which enables a person to think in a different manner altogether, in a spiritual way, in a universal way, in a non-subjective way, in a non-egoistic way, in a divine way.

If this process is not possible, then travelling has no meaning. It will be only a question of sightseeing, or picnicking. No transformation takes place. A person comes,

and he goes in the same way as he came. Any number of times he may come, and he goes as the same person.

The training is not merely verbal and observational. It is not an entertainment. It is an inner necessity felt to become more than what one is. Do you want to become more than what you are, or are you satisfied with what you are? Now, certainly you will say that you would like to be more than what you are. How would you become more than what you are—by having lots of things around you? Suppose you have gadgets and appurtenances and wealth and whatnot, and relations and friends around you. Do you mean to say that, by that, you have become more than you? Rich people think that they are more than what they are because of the money and the friends that they have. No, they cannot become more than what they are by imagining that they are connected with things which are totally different from themselves. Any amount of multitude of B's cannot change the character of A. He will be A only.

So, becoming more than oneself does not mean having many things around you, because things cannot become you. They are totally outside. Any amount of wealth that is heaped like a mountain in front of you will not enhance your personality. It cannot widen your individuality. You will be the same little stupid mini-person, in spite of the large wealth that you have gained.

Mahmud of Ghazni attacked certain parts of India twenty-one times, and he collected a lot of gold. It seems he went to Ghazni and piled up all the gold, which looked like a little hill. You may say that he had exceeded himself in becoming great, but the time came when he had to breathe his last. Death was catching hold of his neck. It seems he

was lying down, breathing his last, and gazing at the whole hill of gold, and he died as a poor fellow that he was even before he obtained this gold, because the gold has not become himself; it was outside.

So, you cannot become more than what you are, except by the enhancement of your thought. You are not the objects, the gold and silver, or the relations; you are your mind. It is the mind that is looking like what you are. If this mind can expand itself, then you have expanded yourself.

To be expanded means to be present in a place where you are physically not. Can you be somewhere outside here, outside the location of this little body? Physically it is not possible, because I cannot lift my body and put it there; that is true. But I am not the body; I am the mind. Whatever I am is due to the mind thinking. I may be happy or unhappy, not because the body is sitting in one place, but because the mind is happy or unhappy.

The mind should exceed itself beyond the limit of this bodily location. Then it becomes a larger individuality. Man becomes superman; a mortal tends to become an immortal existence. You become wider and wider, defying the limitations of space. It is wider, not in the sense of a measurable, geometrical pattern. It is not that your body has become so thick. That is not actually enhancement of being. It is the consciousness in you that has risen above its location inside the body, and gone out.

As consciousness is pure subjectivity, we cannot look at ourselves sitting here. You cannot see yourself sitting somewhere else. Be careful about that. The consciousness is pure subject. It cannot become an object. So, when I say the consciousness in you has to expand itself, and you have to

become more than what you are, it means to say, your 'I-ness' has to become a larger 'I'. It is not by possession of things which are external, because the 'I' is not outside; it is yourself only.

So, it is a very difficult thing to imagine what all this is. It is a very hard job, because we have been thinking wrongly right from our childhood. All these things look very new to us. It looks impossible, practically. Many feel that the realisation of God is not for them, that they have to take many births. Well, you may take many births, but it is not necessary, provided you are able to think from the point of view of that which you are aspiring for. You can obtain anything in the world, provided you have become that which you are longing for. Anything that is really outside you will not come to you. Any amount of longing is no good. Everything will run away from you, flee from you; you will obtain nothing if you go on thinking, "I want something which is not me."

You have to know that you can want only yourself. You can possess only yourself, you cannot possess somebody else. But, that somebody else also will come, provided that you have become that somebody. Then, that somebody ceases to be somebody, and you become that. You become universally operative. It is impossible to imagine this condition. You may be wondering how it is possible for you. If this is not possible for you, the very purpose of your existing in this world has no meaning; otherwise, you will be leading a meaningless life of drudgery, poverty, helplessness, and foolishness, and leave this body as foolish as you were when you took birth from the mother's womb.



And, you will take another birth in order to continue this same foolishness with which you have left this body.

Death is not a solution to the problems of life. It is only a continuation of the problems. It is like escaping the eye of a creditor from whom you have borrowed a lot of money. How far can you go? The creditor will pursue you wherever you are.

A little calf, which has lost its mother cow in the midst of a large crowd of cows, moves zigzag, running hither and thither. Somehow it finds its mother, and will not rest until it finds its mother; similarly, your actions will pursue you wherever you go. So, death is not a solution to difficulties. Your debts cannot be cleared just because you have died. You will carry the debts, because debt is an obligation of the mind. It is not an obligation of the physical body. So, the body may go, but the mind that has obtained that credit will take it, as a very powerful magnetic energy following it, and you have to pay the debt in the next birth, with a redoubled force, with doubled interest.

Nobody can escape the facts. If you have done something wrong, it will come back on your head; if you do something good, it will come to you also, but we are not thinking of good and bad here. We are thinking of liberation from the thralldom of individual existence.

Whatever I have told you may look very strange, because it is impossible to think like this. The highest blessedness is the most difficult treasure that we can imagine. You have to become more than what you are, other than what you are, in the sense of an expanded being. You have to be larger, not by an increase in the width of your physical body, but larger in your dimension of

thinking consciousness, so that you do not think only one thing, you think all things at the same time. This is the process prescribed in the Yoga technique of finding oneself outside oneself. From that point of view of the location that is external, so called, you look at yourself here, so that your attachment to this body has gone. The *karma* of this body will not attach itself. You are totally free. You become a super-physical viewer, rather than a physical observer.

If this technique can be extended further and further, into a wider field of comprehensiveness of all things in the world, you become a world person. This is what they call a superman. The world becomes your body. You can imagine what you will be feeling at that time. Your little consciousness, clinging to this little body, will cling to the whole world, and pervade everywhere, and everything will be your external form.

Can you imagine what it would be like to think in terms of the whole world as yourself? You cannot do that because you are unable to transfer the consciousness of your physical existence and make it enter into the substance of the universe. There is a great difficulty in becoming other than what one is. So much is the attachment to this body! That is why you cannot bear one word of talk against this body.

Yoga is difficult; *sadhana* is very hard. *Sadhana* is the supreme effort that you have to put forth in honestly seasoning your psychic operations and, as I mentioned yesterday, start thinking spiritually, and not psychologically. The psychological mind projects itself as an observer of another object. The spiritual mind considers itself as the very thing which it observes, so that the

relationship between one thing and another is abolished, and it becomes a relationless, ubiquitous, expanded consciousness.

You are not a person; you are not a son or daughter of somebody. You are an element of consciousness, which is what has taken birth, which is what will go outside from this body and incarnate itself as another body. This so-called 'myself' will not go to the next world; it will be thrown away here. So, if this so-called 'myself' has been thrown away, then what are you, really, that is going to the other world? Why do you not think of it now itself? If you are certainly not what is thrown out at the time of death, why do you think it is you now? Even now it is quite different from what you are. How is it that it has become impossible to think like this? If this thing that is thrown out at the time of death is not you, as you know very well, then what are you? That thing is the crucial matter here. On this you concentrate, and see that instantaneously you will be liberated from the finitude that has been injected into you by wrong thinking.

Education is the process of right thinking in the direction of the pervasion of yourself higher than what you are. An educated person becomes more than what he is; he does not continue to be the same idiotic person as he was. Education is the art of larger being, rather than acquisition. This is a very difficult technique, but if you can succeed in it, you will be the most blessed person.

## Chapter 3

### CALLING GOD INTO YOURSELF

Whatever I have spoken to you for the last two days is so important, if it has actually entered your mind it should be considered as the very foundation of spiritual practice, upon which the superstructure of further developments in *sadhana* is to be built. Whatever I spoke to you in the first two days was a little hard substance because I introduced you to a new way of thinking altogether, totally different from the manner in which human beings usually think.

Today I shall speak to you something much easier, though not less important—namely, the art of calling God into your own self. When you call anybody towards yourself, what method do you adopt? You call a dog with some gestures. You call a cat; it comes near you. You hold a little grass in front of a cow, and it comes near you. You gesticulate in a friendly manner with a person, and that person comes to you as a friend.

Can you also call God? Whenever you summon something, you call that something by a name. People who fondle dogs give a name to the dog. They call the dog by that name. Elephant drivers, *mahouts*, give a name to the elephant, and when they mention that name, the elephant stops. “Lift your trunk!” It lifts it. “Move!” It moves. “Stop!” It stops. The elephants are taught the art of recognising their own names that they are given.

When your name is uttered, you suddenly get identified with the name. So much is the intensity of the identification of oneself with the name that even if you are fast asleep, you will wake up only if one summons you by your real name. If

John is sleeping, you must use his name: “John, please get up.” But if you say “Joseph” he will not get up. It is not the sound that you make that makes a person wake; it is the summoning of what one identifies oneself with. So intense is this identification that it persists even in deep sleep; otherwise, when you are totally unconscious in sleep, how is it that you are remembering your name, and when somebody shouts your name, you wake up?

God also is summoned by a name. In ordinary parlance, this art of summoning the Almighty Creator is done by the recitation of a name that we associate with God’s nature. The name of God is a description of the characteristic of God. According to Indian traditional parlance, when a name is given to a person at the time of birth, it is not that you just give any name that you like, as in modern days; considering the stars, the planets, and the day on which the child is born, a particular name is chosen indicating the influence exerted upon that child by the entire stellar and planetary system. So, the name suggests the actual characteristic and nature of the person. Nowadays, we call a person by any name, as a plant or a tree, or a twig, or any such thing. There is no significance in all these names.

God also can be summoned by a name, provided that the name chosen, with which you summon, indicates the might and the majesty, and the affection God has for you. The *mantra* that people chant in *japa sadhana*, for instance, is supposed to be an indicator of the name of God. The *mantra* that you chant, into which you are supposed to be initiated, is the *modus operandi* adopted to create in one’s own mind a suggestion of the nature of the God whom one worships and adores. In the Vishnu Sahasranama recited

just now, the thousand names are a thousand different characteristics of the Supreme Being, and they are not just anything and everything.

There are infinite ways of calling God, inasmuch as there are infinite qualities that we can associate with God. You can call Him by any name, provided it is in consonance with His nature. What are His qualities? They are immense capacity, and indomitable power; Almighty He is called. He is the greatest power you can think of, before which nothing can stand; this is one quality of God. And He is the greatest beauty, enchanting, stunning, filling you with joy, making you feel as if you are drinking nectar; it is utter beauty, incomparable, the kind of which you cannot see in the world.

There are little, beautiful things in the world, and you cannot know which is more beautiful than the other. On account of the fickleness of our mind, different things look beautiful at different times, but you have never seen beauty as such. Beauty, as such, cannot be seen because you are accustomed to see things through the sense organs. The sense organs can see only forms; they cannot appreciate abstract things. Mathematics, gravitation, and equations, for instance, are thoughts which cannot become objects of the sense organs. You cannot see mathematics or gravitation, etc., but the understanding of these principles gives you satisfaction. The solution of an algebraic equation brings joy, not because it is an object sitting in front of you; it is an intellectual beauty that has brought you satisfaction.

There are varieties of beauty in this world. The crudest of all forms of beauty is architectural beauty. The Taj Mahal is architecturally beautiful. St. Paul's cathedral and St.

Peter's dome in Rome are beautiful. You look at them and feel enamoured at the majesty and the structural superabundance of the material that has been used for the architectural edifice. What a beautiful thing!

Go to Madurai, in southern India, and see the temple of divine Minakshi. The Minakshi temple of Madurai and the temple of Rameswaram are some of the examples of majesty of architecture. You would like to go on looking at them, but it is the crudest form of beauty, because it requires heavy material. The greater the quantity of material that is necessary in order to make a thing beautiful, the more crude it is in its formation.

Sculpture is a subtler form of beauty. Sculptural beauty is another beauty, using materials of marble, stone, etc. There, the material that is used is less in quantum than what you have to use in a big architectural edifice. If you have seen a piece of sculpture anywhere, you would like to go on looking at it. What are you looking at? Are you looking at the marble, or the stone? You are seeing the beauty of the pattern into which the material is cast. There also, you have seen beauty.

Painting is a still subtler form of beauty. The material used there is much less than even in sculpture. You can be stunned by a beautiful painting. Paintings of Ravi Varma, the great artist of Travankore, the paintings of Michelangelo—you would not like to take your eyes away from them. They can create stunning attraction by the arrangement of ink and pattern of presentation, by the art of painting.

Subtler still than painting is music. Music does not require any material; it is only a sound. So, you can be

enchanted by the beauty of music much more than by your perception of painting, sculpture, or architecture. You can simply melt if you listen to beautiful music, because sound is the subtlest of the elements that you can think of in the world. Painting requires canvas and ink; sculpture and architecture require actual material; music does not require any material. It is the subtlest medium that you can adopt in enjoying beauty. Music is beautiful; it is beautiful to the ears, whereas painting, sculpture, and architecture are beautiful to the eyes. One is visible beauty, and another is audible beauty.

A third beauty is that which is intellectual beauty. That is the beauty of literature. You will be enraptured by the study of classic literature. Here, even sound is not necessary. Sound is one of the five elements, so some amount of grossness is present even in sound, whereas in intellectual activity, that element of grossness also is removed. You are in the empyrean of mere thought. Merely by thinking, you can become happy. Your thought becomes beautiful at that time. When thought becomes beautiful, it is literature, a dramatic presentation, and you cannot stop reading a book of that kind of literature unless you complete it.

There are classics in every language. We have Kalidasa and Bhavabhuti in Sanskrit literature. If anyone knows Sanskrit, just read the literature of Kalidasa. You will not put the book aside. You will go on reading it because of the beauty, the sonorous way in which the words are arranged, and the beautiful ideas that are generated in your mind by the method of expression.



There are orators who can speak before a large audience. You will be stunned by listening to them. They are only communicating ideas to you. When a majestic idea is presented before you, your mind also rises to a great height of majesty. Majesty also is beauty.

We have got the beauty of the great Tamil poet Kamban, or the great poet who wrote Tamil's classic called Shilappadikaram. Those who do not know Tamil will not know what I am talking about. They are masterpieces of literature. There are masterpieces in Telugu, in Malayalam, in Kannada, in Hindi, and in all languages, but to appreciate this masterpiece of literature, we must know the language.

So, what I mean to say is, there are varieties of beauty, and God is beautiful, and the beauty of God is not like the beauty of architecture, sculpture, music, painting, and literature. It is something quite different. It is the beauty of your own soul. That is why you love yourself so much. You are a beautiful person, inside. The beauty of yours is not in your face. Sometimes the beauty of the soul that is inside you gets reflected in your face; then the person looks beautiful. When there is a harmony of the spirit inside, the person also feels the manifestation of that beauty in oneself.

There are troubled souls, composed souls, happy souls, disturbed souls, and wretched souls. Anything is possible, but the soul is really, basically, a perfection. The beauty that you perceive in anything in this world is a reflection of the symmetry of your own soul. The soul of a person is a highly systematised presentation, a symmetry. When you think chaotic thoughts, and observe objects which are scattered in a confused manner, the soul's beauty is not manifest fully,

because it is something like seeing an object with broken spectacles, or a concave or convex lens—not seeing properly.

Beauty is a reflection of the spirit inside. Because you have got the greatest beauty inside you, you love yourself better than anybody else. You cannot love anybody so much as you love yourself, because the greatest beauty is hidden inside you.

The greatest beauty that is hidden inside you is nothing but a ray of the Almighty beauty that is pervading everywhere. So, call God as a great beauty, a great wonder, a great art, a great perfection, a great power, and enchanting. The Srimad Bhagavata mentions Sri Krishna's personality as *sakshat manmatha manmatha*—one who enchants even Cupid himself, and Cupid has to hang his head in shame.

Beautiful things, whether they are visual, audio, or intellectual beauty, are forms of the absolute beauty of the Supreme Being. The perfection of the universe is so complete that if you see things in a complete fashion, everything looks beautiful. People heap wooden logs here and there in marketplaces. The logs of wood do not look beautiful. But when they are hewn properly and arranged in the pattern of a beautifully carved table or chair, the very same ugly log that was lying on the roadside, which you did not want to look at, looks beautiful. What a beautiful carved table or chair! The ugly log of wood has become a beautiful piece of furniture because of the pattern into which it is arranged.

So, beauty is a pattern of perfection, and the highest pattern of inclusiveness is God Almighty. Can you feel the beauty of the utter inclusiveness of God? You can call Him

as a great power, as I mentioned. That kind of devotion in which you summon God as indomitable power is called *aishvarya-pradhana-bhakti*. Examples are like Bhishma, who considered Bhagavan Sri Krishna as the ultimate power you can think of anywhere. He was incomparable strength, but he was also beauty.

Sri Krishna's body was described as having adamant strength, like *vajra*, as if his whole body was made up of diamond, or it was a beautifully chiseled perfection of art. If it is only an incarnation that is described like that, the original must be much greater.

God is sweetness, also—not merely power and beauty. We do not know what sweetness is, except as we see it in things of the world, like sugar and honey. Honey may be regarded as the sweetest of things in the world, so there are some saints who call God “Honey”. The great Tamil saint Ramalinga Swami used to call God “Honey”: “Oh Honey, oh Honey, please come! Honey of bliss, come!” He could not call God by any other name, except Honey. Can you imagine honey dropping everywhere? You will taste it. Oh, what a joy!

You will see It as beauty; you will hear It as beauty; you will understand It as a great power, and you taste It, also. For every sense organ, It is a beauty: It is the softest; It is the most musical; It is the most beautiful; It is the most intellectually appreciable classical masterpiece that you can think of.

This is the art of *bhakti yoga*, calling God as the Supreme Father in heaven, wherein the *aishvarya* or the glory and majesty of God is emphasised more. Or, you love him as your beloved of the heart, inseparable. You cry, “I

cannot exist without You.” The chanting of the *mantra*, called *japa sadhana* particularly, is the art of choosing a particular characteristic of God, and therefore, when you are initiated into a *mantra*, you must know what your predilection, your inclination, and your liking is. You should not take up *japa mantras* that are not suitable, whose meaning you cannot understand. It is the duty of the Guru to select the proper *mantra* or formula for your recitation.

Actually, a *mantra* is a formula. It is a kind of arrangement of words which, in a cohesive manner, produces an effect on its own. According to the Indian tradition of *mantrashastra*, the system of the arrangement of words in a *mantra* is described in a highly interesting manner. The *mantra* is not an ordinary name, like a tree or a stone. It is not like that. The words are so selected in the formation of the particular formula called the *mantra* that when they are juxtaposed and recited consecutively, they produce an action and reaction among themselves, like the chemical action taking place among chemical elements when they are juxtaposed or mixed together. An element of force or energy arises out of the mixing together of the different words, which constitutes the whole name called the *mantra*. So, the word itself has a power, like chemical power, or strength that is generated by the combination of different chemical elements.

Secondly, the *mantra* is supposed to be a thought generated in the mind of a great seer, called a *rishi*. Every *mantra* has a *rishi*, or a seer. When you recite or chant a *mantra*, first of all remember the name of the *rishi* who actually visualised this *mantra*. It is said that you should always respect the author before you read a book. You see

who the author of the book is; then only you read the book. It is not that suddenly you open a book and start reading. That gives scant respect to the person who wrote the book. So, the author has to be respected. “Oh, here is the person; this is the author. He must be a great man to write such a majestic book.”

The author of the *mantra* is a *rishi*. You have to revere him, mentally prostrate yourself before him and seek his blessings, because the thought of the *rishi* is in the form of the verbal manifestation of the *mantra*. The thought of a person immediately brings you in contact with the mind of that person. Similarly, the thought of a particular *rishi* comes to you as a blessing by the very thought process of the *rishi*. Think of a thing; immediately it blesses you. You can contact even the stars by thought, even Brahma-loka. So, whenever you sit for *japa sadhana*, you firstly remember the *rishi* or the great sage to whom this *mantra* was revealed.

Thirdly, there is a beauty and a divinity inherent in the art of combining these letters, so that the blending of these letters in a consecutive way produces a new effect altogether. That blending, that combination, that arrangement of letters in a particular manner, in a *mantra*, is called *chandas*—meter. Meter here means the method by which the words have been selected and combined with certain other letters to produce the desired result.

So, there is the *rishi* or the seer of the *mantra*, and the combination of the letters, which produces some chemical effect; then, there is the *chandas*, or the meter; and there is the thought of the ideal which is in your mind during the recitation of the *mantra*. The ideal is the divinity thereof.

The *mantra* is a verbal form of the pattern of divinity which you are conceiving in your mind.

Certain scientists who are familiar with this word formation and the geometrical effect that is produced by the utterance of certain names have discovered that the particular form of the divinity that you are thinking of in your mind can be seen as automatically engraved even on a pattern of sand spread over the ground, or even on the water in front of you. It will make a pattern of the particular divinity, provided that your chanting is perfectly articulate and scientific. The *mantra* should not be chanted hurriedly, or very slowly. It should be a moderate, sonorous, loving articulation.

Apart from all this, there is the strength of your own thought. It is called *sadhana shakti*. There is *rishi shakti*, *chandas shakti*, *devata shakti*, and the *sadhana shakti* of the person who recites the chant. All these combine to produce a tremendous effect, due to which many people have taken to *japa sadhana* as the sole way of attaining freedom.

In the Bhagavadgita we are told that *japa* is the greatest of all the spiritual sacrifices that one can think of. *Yajnanam japayajno'smi*: That is what the Lord has declared. Why do you want so many *yajnas* and sacrifices with material, with *ghee*, and *pundits*, and all that? Mere thought expressed in the form of this articulation of a *mantra* will bring you the benefit of all the sacrifices or *yajnas* that you can think of in your mind.

Finally, it all amounts to saying that *mantra japa* is the art of summoning God into yourself. You will summon that kind of form or characteristic of God which you are entertaining in your mind. Everyone has an idea of God;

that idea determines the nature and the form in which God will manifest Himself.

In the manner the sculptor chisels marble, in that manner only the form of the statue will come out. The thought of the sculptor is the form that the material takes in sculpture. So, God's form is nothing but the form of your own thought. As you think He is, so He is. As you would like Him to respond, in that way He will respond, because your mind is the miniature receiver-set of the great force that emanates from the Cosmic Being which, by Itself, has no form. It has every form.

In a block of marble, you can imagine any form of statue inside. The block of stone is impersonal, but the personality of the form of the particular statue will depend upon the thought of the sculptor. From the block of marble you can carve out a god or a devil, a horse, an elephant, or a lion. Anything you want can emerge from that block of marble.

All forms are hidden inside the formless Being. You can say, in one way, God has no form, in the same way as a block of stone, by itself, has no shape. But you can carve any shape out of it; infinite varieties of forms can come out from that otherwise impersonal, formless block of stone.

Likewise, with the totally detached, universal pervading featureless Existence, any form can come out. Thus, it is up to you to choose what form it is that you are expecting. The more complete is your concept of the form of God, the better for you, and the quicker is the result. The more incomplete is your concept of God, the lesser is the effect that you get. God may take no time to come to you, or He

may take a lot of time, according to your concept of the form of God.

If you think that God is distant, He will take time to come, because you have already decided He is far away. He will take you by the letter and the spirit. If God is in one place only, naturally He will take time to travel. If He is far away in heaven, it will certainly take time to come, and He will take as much time as is necessary to travel that distance.

But if we can accept the fact that distance is abolished in the all-pervasive Existence, then immediate action will take place. As time and space do not exist in God, there is no distance that He has to cover, and no time that He has to take. It is instantaneous, here and now, provided the heart of a person will ask in this manner. But, if we are prejudiced in any way, and we have idiosyncrasies of our own, and think in terms of the distracted forms of the world to which we are affiliated, and carry this prejudice even to God, then the reaction will not be so intense.

Previously I mentioned that the only quality, the only requirement, and the only discipline that the *sadhaka* has to develop is wanting it. If we want a thing, it has to come. Many a time, even if we want a thing, it does not come because firstly, we may want it wrongly, or we may not want it, really. Really we cannot want anything, because we have other wants. The presence of other wants prevents the reality and the intensity of the want of a particular thing. The mind is its own good psychologist. It knows itself very well, and we cannot play hanky-panky with it. If there are two objectives before the mind, and if one of them is desired for the purpose of materialisation, there will be only a fifty per cent effect of the system of materialisation. It will



not be a hundred per cent, because fifty per cent of our mind is subconsciously directed towards another object, which also we would like to have. If we like two things, or three things, or a hundred things, then we will get only one hundredth of the benefit that we require.

God is not a fraction. He is inclusiveness, in the sense that whatever we want in this world will be found there also. There is a fear in the heart of people that when God comes we will lose the world—lose our family, lose our money, lose all connection—all the beauties and glories of the world will vanish completely when God comes. This is a frightening situation for us. Are we going to lose the whole world because God should come? This doubt will persist even in the mind of a very advanced seeker, because it is hard for anyone to appreciate that the whole world is contained in God.

So, we are not abandoning the world. The idea of rejecting the world does not arise in spiritual practice. It is an inclusion of the world in the ultimate ideal that we are actually trying to meditate upon. The world is a reflection of its own original that we can find in the Absolute. Even we, ourselves, as people seated here, are shadows of our true nature, which is in heaven.

Can you imagine what all this means? You are even now in the highest heaven, and that reality of your personality which is in the heaven is summoning you up, and making you restless in this world. You are not pleased with your own self. You feel wretched. Why should you not? Your real nature is somewhere else. It is pulling you up. So, you will not be satisfied with anything in this world

unless you get your own true nature, the archetype, as they call it .

This is a duplicate that we are seeing in the world. All things in the world are shadows of the originals that are in the highest heaven, including our own selves. We are not the ultimate realities. Our own true self is parading in its highest glory in the heavens above, in any *loka*—you may call it Brahma-loka. We are in all the worlds just now, but we think we are only in one place.

Our higher nature is commensurate with the higher natures of all things, as the waters of the ocean are commensurate with every part of that water. All the water is everywhere, and we cannot say that it is segregated in one place.

So entering into God is not a rejection of things in the world—throwing out the father and mother, all our wealth and bank balance. “Everything is gone! What a tragedy!” You will be thinking like that. No. Your bank balance, in its originality, will be found there. This is only a shadow that you are operating. You yourself are a shadow. It is fluctuating; as the shadow is moving, we feel restlessness in ourselves.

Our original is in God, and we are seeing only the duplicate of it, the shadow of it. It is not even a duplicate; it is only a shadow. It has no substance in it. The world is a shadow of God, not even a true manifestation in the real sense. It is a topsy-turvy perception of the very God Himself. We, in this personality, are only the topsy-turvy of our original. That is why we have wretchedness in our feelings, and an inability to be pleased with anything in this world. Nothing can satisfy us in this world, because all

things are originally somewhere else. So, they are pulling us, without knowing what is actually happening to us.

So, never imagine that you are losing the world when you reach God. You will get the world in its real form. The whole world will lift itself. When you wake up from your dream world, have you lost the treasures of the dream? You might have been an emperor, for instance. You have been a king in dream, or an emperor of Rome. You had all the treasures you can conceive. You had a huge army, a retinue, all friends, whatever you wanted. You were a big emperor in dream. You have woken up. Have you lost the kingdom completely? Can you say, "What a wretchedness! I have come to the waking condition, where all the emperorship and the glory, and everything has gone." It has not gone, because that was a shadow of the mind that has now woken up. All the treasures, all the glories, entire space-time, and even the emperorship has gone into your mind, which is in a waking condition. So, in waking, you are not losing the glory of the dream world. You are only happy that you have woken up from the nightmare.

So is the case with another waking into the consciousness of the Absolute Being, wherein the idea that you have lost the world is meaningless. The emperorship of the world, the glory of humanity, and all the beauties and grandeurs that you see in this world are similar to the dream world. Just as when you wake up from the dream, you do not feel that you have lost the empire that you were ruling, in a similar manner, when you reach the Absolute, you will not feel that you have lost anything. You will find everything there. Whatever you see here, you will find its

original there. Can there be a greater joy than that? Why are you worrying?

But the mind is so stupid. Like a pig, it will think only like a pig, and you cannot make it think like a saint. It is impossible. It requires great chastening, *satsanga*, the company of great people. You must always meet great people and discuss with them. *Tadbuddhayastad-atmanastannisthastatparayanah; gacchantyapunara-vrttim jnananirdhutakalmasah*. Speak only this: *tadkathanam*. What should you think? *Tadbuddhaya*: Your mind should be always thinking that, like a person who has lost his property thinks only that: “How will I get it? Millions I have lost. I cannot sleep. When will I get it?” *Tadatmanaha*: Engrossed in that only and wanting nothing else. *Tannisthaha*: Established in the desire to have that only. *Tatparayanaha*: Always talking about that only. *Gacchantyapunaravrttim*: Engrossed in that only and wanting nothing else, established in the desire to have that only, always talking about that only, you will never come back to this miserable world afterwards.

Similarly, we are told of what is called the practice of the presence of God. It is called *brahmabhyasa*. *Tadchintanam, tadkathanam, anyanam tatprabhodanam etad eva parasmin cha brahmabhyasa kurutah*. When you think, you will think only that which you have lost. Actually, what have you lost? You have lost God Himself. The Creator of the universe you have lost. So, the heart should cry for it: “Oh, I have lost the great beauty!” *Tatkathanam*: If you see anybody, you talk only that. Suppose you lost ten million; you will go on telling everybody, “Oh, I have lost so much!” In the marketplace

you will be yelling, “I have lost so much, I have lost so much!” You tell that now.

We have to reach the Great Being. You can find everything there. It is not there, it is here. The idea of ‘there’ also is redundant, because there is no space in God.

It is difficult to think like this. We are bound by the spatial distance and temporal succession, so we cannot think that God is here. “How is it possible, because He is far away?” the space tells you. *Tadchintanam*: thinking that only; *tadkathanam*: talking to people on that subject; *anyanam tatprabhodanam*: just as students in a college or a school discuss a subject on which they have an exam tomorrow. “Oh, how is it? How are you getting on? What is the matter? This subject—have you understood? What is the answer to this question?” They mutually sit and discuss before the exam takes place.

In a similar manner, you must sit together and discuss: “How can we go? What is your difficulty? Tell me. My difficulty is like this. Can you find a solution for it? What are your difficulties?” Mutually discuss among yourselves. “I am unable to think properly. This is the trouble with me. What can I say?” This is called *anyanam tatprabhodanam atat aka paratvam cha*. It is sinking your being only into that. That is your greatest treasure, your great succour, your immortal friend.

*Suhrdam sarva-bhutanam jnatva mam santim rcchati*: “Remember, I am your friend. At the time of distress, I will come and help you.” But we have many friends who will desert us at any moment. They will turn their back to you at the least event that takes place. But “I am the friend of all beings; remember that. I shall come to your succour and

give you whatever you want, if you only remember me. I want nothing from you.” Every friend expects something from you, but here is a friend who wants nothing from you. He wants only your love, and He will come to you at your beck and call.

If this concept of God has entered your mind, you are a real *sadhaka*, and nothing can be more blessed than to be devoted to God in this manner—honestly and sincerely, not because you wish to be called a *sadhaka* and have a certificate that you have attended the Sadhana Week programmes. Let the Great Being know what you are. If He knows you, that is sufficient for you. If the whole world praises you and the Almighty ignores you, you are nowhere. Let there be no friends; let Him become your friend. One friend is sufficient, as the sea becomes your friend. Sri Krishna was an ocean. He was the friend of Arjuna, and one Being was sufficient. The army of the Kauravas could not stand before this one person, because the army constituted of millions were like drops in the ocean, whereas here is the ocean itself.

That was the mistake Duryodhana made in choosing millions of drops, whereas Arjuna chose the ocean itself, which nobody could understand. So, the ocean defied the activity of all the drops in one second.

So, we have drops of beauty and greatness and wealth in this world. Like Duryodhana, we are asking for the drops of beauty, wealth, and possession in this world, and the ocean is somewhere else. We have forgotten it.

It is up to us to sit quietly and think over our true welfare, and not waste our energy in going to the marketplace, chatting, and going on running here and there

in the name of pilgrimage, sightseeing, and picnicking. Your time is wasted in this manner. You need not go anywhere. Sit in one place, and you will find that you will get what you want here itself, because that which you seek is just here, under your nose.

## Chapter 4

### ATTAINING SPIRITUAL ALONENESS

Since the goal of life is a Supreme Aloneness known as *kaivalya*, and God Himself is alone to Himself, spiritual practice or *sadhana* in the direction of the attainment of this supreme Aloneness also consists of a development of a kind of aloneness in our own selves.

Are we alone in this world, or are we not alone in this world? There are two types of aloneness. One is a desolate, depressing feeling of being discarded by human society, and having been subjected to an unfortunate psychological aloneness, as if in a prison. This is one kind of aloneness, where an external force is exercised upon us to be alone to ourselves. It is a punishment of a legal nature, and not a happy, welcome condition.

There is another kind of aloneness which we impose upon our own selves, due to being disgusted with certain things, being unhappy with conditions prevailing in society and circumstances around. One would like to be away from these circumstances, and be alone to oneself somewhere else.

When people are angry, they wish not to speak to any person. “Do not talk to me!” is a retort of an angry person. They do not want to eat. They want to sit alone somewhere, because of the intensity of anger. That is also a kind of aloneness imposed by oneself, upon oneself, for totally negative reasons.

There are various other types of aloneness, which one feels within oneself when one has lost everything that one had: all the property has gone; relatives have deserted the



person; the business has failed; the stock market has gone down; millions have been lost; the very earth is shaking under the feet, and one feels at that time an aloneness of a wretched type.

I have heard of a person who was always busy in stock market dealings, and in one particular instance, that person lost everything in one second. That very day he died of a heart attack because of the wretchedness that he felt within himself, an aloneness which entered into his vitals and took away his energy.

But *kaivalya*, which is aloneness, is not a psychological aloneness. It is not a loneliness that is felt by the mind attached to this body. It is the loneliness of the spirit that is within us. Our soul is alone by itself.

That we are, truly speaking, alone in this world is something very easy to understand. All the associations that we are speaking of—money, power, and social relations—are conditions artificially created by the coming together of a certain favourable atmosphere, because when a person is born as a little child, that child is totally alone to itself. It has no property; it has no consciousness of relations. It cannot know that it belongs to anybody, or anyone belongs to it.

There is a gap of some years which we call life in this world. When that span of life is over, another aloneness creeps into oneself, which is the time of departure from this world. A sense of agonising aloneness is felt at that time. In something like a second childhood, the aged person starts behaving as if he is a crawling baby; the mind blabbers and chatters and starts saying anything and everything, as an illiterate, untutored child would speak. Erratic desires arise

in the mind at that time. While really in childhood the consciousness of external relations is not there, in old age, at the time of passing, there is the other side of the feeling of aloneness, that everyone has left them.

When a person is passing, relations come near. "Do you know who I am?" they ask. "Do you recognise me?" Sometimes the consciousness of recognition fails. Even if the eyes see, and through the eyes one can recognise who the person is, one cannot fully express that relation. Hearing also fails, afterwards, and eyes fail. The mind alone starts thinking, but the mind also fails. Only the *prana* remains, afterwards. When the *prana* fails, there is exit from this body. This exit is, to a person who has been accustomed to social living and a grandiose public existence, the worst thing that can be imagined.

It is necessary to have that amount of wisdom in everyone, especially as spiritual seekers, that when aloneness was the condition of our coming into this world, and aloneness is the condition into which we shall enter when we are departing, how is it that we do not feel alone in the middle, and we have a totally different feeling of having so many things, which we never brought when we came, nor shall we take when we go?

So, all relationship of every kind is a total illusion that is foisted upon the socially conditioned mind of an individual, because if that sense of aloneness, which was at the time of birth, and which shall be at the time of passing, continues for some fifty or sixty years in the middle also, the person may perish due to the grief of it.

But nature's cleverness sees to it that the individual does not perish before due time, so an illusory satisfaction is

created that one has everything: "So much land I have got." The land was existing there even before the birth of this person, and it shall be there, unaffected, even after the person leaves this world, but yet he thinks, "It is my land. Hundreds and hundreds of acres of land are mine. I have got so many friends, so many relations."

Like flies leaving one place and going to another place, all things shall leave a person at any moment. Bereavement is the law of nature, because of the fact that association is an artificial, contrived situation that cannot stand for all time.

When discretion takes the upper hand in our life, we shall realise that we are always alone to ourselves. There are no friends in this world, because the association of people in the form of friendship is conditioned by certain arrangements of agreement: "If you do this, I am your friend. If you do not do this, I am not your friend." So, we have put an 'if', even in the friendship. And if that 'if' is lifted, no person can be a friend of any other person. It is a kind of contract, as it were, that one enters into when there is an organisation and an association. There cannot be an organisation or an association of people, unless there is an agreement to behave in a particular manner, and conduct themselves in a requisite manner, for a purpose which is in agreement among themselves. So goes society; so the community goes; so states go; so nations go. If the agreement is broken for any reason whatsoever, the person stands alone to himself.

A spiritual seeker has to know this aloneness in oneself. It is not good to feel aloneness only at the time of departure from this body, because surely it will come as a shock at that time. That we are going to lose everything is something

that need not be thrust upon us at a time when we are not expecting it; we must be prepared for it, even now.

When the worst happens we will know how to face it, because there cannot be anything worse than death, where we are dispossessed of everything that we thought is ours. Considering that associations of wealth and relations are intensely conditional and cannot be relied upon—anyone can turn one's back against us for some reason or other—it is necessary to find peace in one's own self. If peace is borrowed from associations and connections with external things like wealth and relations of people, that borrowed happiness and peace will go like the money of a creditor, which will not stand with us for a long time. We cannot live by borrowed peace.

An intrinsic strength should be developed within our own selves. It is not a strength extrinsically foisted upon us by authority, power, election and position. Intrinsic strength is that which one feels within oneself, even if everything goes. But what kind of strength can there be when everything goes? You will be wondering how one can feel intrinsically strong and satisfied if everything departs, and everything collapses. What kind of intrinsic strength can be there? That intrinsic strength comes by our friendship, not with human beings and monetary existence, but by our friendship with nature as a whole.

We are not friends of nature. We are opposed to nature, oftentimes, because we feel that we are totally independently constituted, though the fact is that our personality is a borrowed existence made up by the substances borrowed from nature outside. We do not exist independent of earth, water, fire, air and ether, which

constitute our body. But we are not grateful to nature. We do not recognise that our existence is nothing but a borrowed existence and that we live because of nature's cooperation with us.

When nature protects us, our aloneness expands itself into the largeness of nature itself. The whole universe is nature, in one way. Whatever is the environment around us, about which I spoke on the first day itself, is the thing and the substance out of which we are made. Cosmic operations come together in a pinpointed, pressure point-like manner, and form our individuality. Cosmic substances, which are spread out in all directions, for some reason concentrate themselves at a point and create a situation which is called 'my individuality'.

If this is known by us, and if we think in terms of those forces which have contributed to the formation of our personality, we shall not depend for our existence on frail relationships with untrustworthy human beings and unreliable wealth of the world, but will rely upon what is our trustworthy friend. That which is a reliable associate of our own selves is that which will not desert us at any moment. The very wind that blows, the very sun that shines, and the air that we breathe, which are cosmically operating, are the fingers of God working everywhere.

Philosophers and mystics say that spiritual life is a process of the movement of the alone to the Alone; it is the small 'a' rising gradually to the highest capital 'A'. Everything is alone in this world. The connection of one thing with another thing is artificial. Two things cannot be joined together, under any circumstance. Nature's law is

aloneness, finally. Nature is indivisible oneness, and aloneness, by itself.

All things stand by themselves in their cooperative makeup, which arises on account of the functioning of the total nature in everyone. Though we look like many people sitting here, we are all little chips of the old block of Universal Substance, which makes us look similar to one another, as statues made of marble have a similarity of the substance out of which they are made, because all are marble in spite of the shape and the contour of the carved figure.

The collecting of oneself into an aloneness by oneself, at least during meditation, is an utter necessity. There should be some time in your life when you feel that you are alone to yourself. People mostly are miserable when they are totally alone. When we have no work to do, when we have finished the day's duty and had our lunch and dinner, if nobody comes to talk, we just walk out to the marketplace or the club so that we may see people and have a chat with them, because to be alone to oneself, unbefriended, unseen and unsung, is misery.

Does anyone feel miserable when one is alone to oneself? "Where is my husband? Where is my wife? Where are my children? Where are my relations? I was expecting these guests; where are they?" If they do not come, we are not happy.

Their coming, their cooperation, their feeling of at-onement with us makes us feel happy—my child, my daughter, my son, my this, my that. If these are dissociated for any reason, a predicament that can come upon us at any time, we shall be lost souls in one instant. It is necessary for a

spiritual seeker to feel that he or she is never a lost soul. The soul is ever complete in itself. It only requires recognition of the aloneness.

So, when we sit for meditation, or even without being in a state of meditation, when we are without any kind of outer association, we can gather ourselves into this conviction of our being always guarded by the powers of the quarters in heaven. "This person who is satisfied in one's own self is guarded by the quarters," say the scriptures. "All the eight quarters of heaven will bend before you and offer obeisance to you," says the Upanishad. "Be confident that you are in perpetual friendly association with the permanent forces of nature; they can never desert you."

For this purpose, to get accommodated to a satisfaction of being alone to oneself, intense practice of inner enquiry about one's own self is necessary. Big man or small man, with authority or without authority, whatever it is, let each one put a question to one's own self: "What is my value? What is my worth? Is there any worth in me, independent of any kind of external association?" When you are alone in your bedroom, when nobody sees you, when you are isolated in a little corner of your own house, divest yourself of the importance that is foisted on you by external conditions. Put a question to yourself: "What is my importance in this world?"

Sincerely if you put a question to yourself, you will find that there is no great importance associated with oneself. But, is it necessary to feel always that one is an unimportant person? There is an importance attached to us intrinsically, which we have forgotten, and we feel miserable,

unimportant, finite, limited, localised, and wretched, because of our association of importance with conditions of the outside world which are artificially made to be connected with ourselves. A deliberate dissociation of psychological connection with things, not necessarily forced upon us by conditions of life, should land us in the ascertainment of our true nature of substantiality, or unsubstantiality.

If we have a strength of our own inside, born of a conviction of inclusiveness and perfect adjustment of thought, coextensive with nature as a whole, there should be no difficulty in being alone to oneself. It is actually a large aloneness, an expanded form of aloneness—not socially expanded, but metaphysically expanded, spiritually expanded. Your soul has touched the souls of things outside, and so that aloneness that you feel at that time is a spiritual aloneness, a reflection of God's aloneness, as it were.

I am reminded of a line from Milton's *Paradise Lost* where Adam, having being created, sees around him large nature, one thing having connection with another thing. There are trees and animals; they live in a brood, but he has nothing with him. He complains to God Almighty: "My Lord, I am alone. You have not given me any friends."

The Lord Almighty God answers him: "My dear child, do you know that I am alone? I have no friends. I have no associations. I am alone to myself. Do you know that? Can you say that I am an unhappy person because I have nobody around me, and I am alone? Learn this from me." This is an answer that the Lord is supposed to be speaking



to Adam when he complains of the lack of facilities of social association. This is not in the Bible; it is only Milton's idea.

In the beginning, the aloneness that we feel in ourselves is most unhappy, most unwanted, and grief is the nature of that aloneness that we feel. "Oh, nobody wants me." Everybody wants us, if we only want everything. The world reacts upon us in the manner we react towards itself. But, we have no feeling for things of this nature, and our feeling is in respect of social associations only.

Our intrinsic strength does not depend upon any kind of social contact, because that is brittle and it can break at any moment. It may be there; it does not matter. Let it be there, but we cannot depend on it always. There is no one in this world who finally wants us, and really wants us. Any condition which is unfavourable will reveal this fact. Do you believe that always there will be favourable conditions prevailing everywhere?

The so-called favourable circumstances, in the midst of which we are living, are supposed to be the product of some of the *karmas* that we performed in our previous lives. We must have done some charity, some good deeds, some service to people. That potency of good action that we performed, in respect of the society around us, brings to us now, in this world of human relations, a satisfaction of being in the midst of friends, relations, and cooperations. But as *karmas* perish, together with their fruit, their results also perish; that which has come will also depart.

The Mahabharata gives a concluding message: "Any kind of accumulation, whatever be its nature, will end in the dissolution of that accumulation. The collecting of things will end in the dismemberment of the parts of that

collection. All who rise in authority and power in society will end in fall unto the lowest level. All relations end with bereavement.”

*Samyogaha viprayoantah:* “As logs of wood incidentally meet each other on the surface of the ocean due to the wind blowing in one particular direction,” says Sri Krishna Dvaipayana Vyasa in the Mahabharata conclusion, “they become friends, not knowing that their friendship and coming together on the surface of the ocean is due to the wind that blows in a particular direction.”

We meet each other; we are friendly with people; we have got relations. We come together in a fraternity of relationship in the same way as logs of wood meet each other on the surface of the ocean. But the logs have no independent thinking process in their minds. The logs cannot control this connection. The wind must be blowing from somewhere. Some super-operation is active in bringing us in contact with certain things in the world, but it can operate in the other direction, also, because nature has no friends and no enemies.

When the biting winter is making us feel very uncomfortable and a little sunbath in the winter is very pleasant, we cannot say that the sun is our great friend, because he is giving the warmth when we are shivering with cold in winter. And in the hot summer, if a person has sunstroke and is about to collapse, we cannot say that the sun is an unkind person. The sun was neither favourable to us, nor unfavourable to us. Some operation is there, superintending beyond human control, which makes it appear that things are of a particular nature.

No one can escape death. It is not necessarily after twenty-five, thirty, forty, or fifty years; it is at any moment. The length of life of a person, the duration for which we will be alive in this world, the experiences that we will pass through during this duration of our life, and all the experiences of pleasure and pain connected with that, are already inscribed on a plate even when we are inside the womb of the mother. Our future, how tall and how wide we will be, how wealthy and how poor, and how long the life will be, with what kind of health and what kind of illness, with what relations or with no relations—everything is decided. Inside the womb itself all things are written, and we cannot change it afterwards, because that which is written inside the womb is actually a result of what we have brought with us from previous births. We will not get anything which we have not actually deserved. Undeserved facility is impossible.

All the facilities that we enjoy in this world, and all the suffering also to which we are subjected, are what we have brought with us. We have sown the seeds of joy and sorrow both in one life, and those seeds will crop up into the joys and the sorrows of our daily experience. There is no use complaining, “So and so is giving me great joy; so and so is causing me great unhappiness.” We have ourselves created the joy by some good actions that we have performed in the previous birth. We have miserably failed, and done something which is most untoward; that has reacted upon us. Everybody deserves, and then receives.

We are not given a grace or a gift by anybody. No charity is given by nature to us. There is no such thing as charity, gifts, and just giving for nothing. No; that cannot

take place. There is no charity in nature; it will give us what we deserve.

Our cooperation with nature, with God Himself, and our inward communication of our own being with the being of that which is supposed to be blessing us will decide the extent of the blessing that we will receive from nature and God Himself.

*Ye yatha mam prapadyante tams tathaiva bhajamyaham*, says the Bhagavadgita: “As you think of me, so I will think of you. As you describe me, so I shall describe you. Whatever you have given me, I shall give you back. The only thing is, if you give a small quantum of goodness to nature or God, it will come back to you in large measure, because of the pervasiveness of nature and of God. We may give a little thing, but a large thing comes.”

Sudama brought one handful of *chura* and was hiding it under his armpit in a niggardly fashion, tied in a ragged cloth, which he wanted to offer to Sri Krishna in Dwaraka. He did not want to open it because of the glory around—the large golden plate that was placed before him. Sri Krishna asked him, “My dear friend, what have you brought?” He could not say that he had brought a wretched thing. He was hiding it in his armpit and never wanted Him to know. But Sri Krishna said, “No, you have brought something.” He pulled it out. He pulled one handful. When it fell on that large golden plate, it started mountain-like overflowing.

We may give one grain, but we will be given back a mountain of grains in return by God. Give, and it shall be given unto you—pressed, shaken, overflowing, not in the niggardly way you gave.

This is the inner secret of spiritual performance, by which we must recognise our true friend, and our true source of succour, who will protect us when we are in danger. Can you think of any person in the world who will be ready to protect you when you are suffering? You have seen, before your eyes, that people who held high power in society and administration are cudged and thrown into the streets, as it were. They are unwanted elements, like animals. Can you trust human beings?

Today he is Caesar in Rome; tomorrow, he is a target of attack from the very friends that he had around him. Remember the words of Shakespeare: “But yesterday, only yesterday, the word of Caesar might have stood against the world. One word from Caesar would face the whole world. But today, no one is so poor as to do him reverence.” The king has become a beggar in one minute. And if we think we are also kings, then we should be prepared for that beggarly life one day or the other. We deny a little particle of goodness to God, and we become poor.

I will tell you a humorous story of why Sudama became so poor. He was a comrade and a schoolmate of Sri Krishna. They were studying under the Guru Sandipani as students. Among many other students, Sri Krishna, the little boy, and Sudama, another boy, and many others went to the forest for cutting wood. That was the system of ancient Guru *seva*. Wherever there is a *gurukula*, the students are supposed to bring holy firewood from the forest for the performance of *yajna* or *havana* by the Guru. The wife of Sandipani Guru gave some fried *channa* to Sudama. She tied it in a bundle and gave it to this boy: “It may be raining; you may be cold and hungry. When you

return in the evening, you will find it very difficult, so I will give you a bundle of this fried *channa*. You can eat it on the way.”

It appears that, due to fatigue, these boys and Sri Krishna, also little boy, were all lying down. Sudama felt like eating the *channa*. He took some and was crunching it; Krishna heard and said, “Oh, you are eating something alone to yourself.” “No, I am not eating. My teeth are chattering due to cold,” he said. This deceptiveness that he showed to a boy like Krishna made him utterly poor, and he became miserable throughout his life. And he had to come for help from the very same person to whom he did not give a little *channa*. This is a story in the Puranas.

We are mightily guarded; this is something that we have to remember. We are not without friends and relations, but they are in the original heavens and not in the mortal world. Mortal friendship will perish, like anything that is mortal. Mortal association, mortal wealth, and all mortal things go by the very meaning of the word ‘mortality’; they cannot stand.

We want immortal satisfaction and unending security—not only for a few minutes. That unending security will be possible only if our real immortal nature associates itself with the immortal source of security. Deathless sources of security alone will give us deathless security. But, if you cling to perishable sources of satisfaction and security, they will go, and whatever they have given will go together with them.

Trust in God is not simply believing in something; it is an inwardness that we are accepting within ourselves that everything is well with us: “If everything goes, still I am

perfectly all right, and those things which are invisible to the eyes will come and protect me.”

Spiritual life is painful in the beginning stages, because of the hard psychological discipline required. The discipline is inward, mental, psychological, and organic. It is not external discipline that can take us to God. We may eat only once a day, or we may not eat at all for some days; we may not sleep; we may take a bath a hundred times; we may go on rolling the beads. These are external disciplines that we are imposing upon ourselves, but the internal discipline is that which is known to ourselves only, and not to others.

Socially oriented disciplines are not sufficient. There must be a spiritually oriented discipline, which is the discipline of consciousness itself. Be sure that you are perfectly all right, and under any circumstances you are all right: “Let everything go. I shall be all right. Let nobody talk to me; I shall be all right.” For some reason, you are all right, but you must be really all right. That confidence should arise in you: “Wherever I am, I shall be perfectly all right.” Why should you have any suspicions in this matter? Wherever you are, you are on the surface of the earth only. Wherever you are, you are in the atmosphere of the solar influence and the benefit of the stars. Wherever you are, you are inside the universe; therefore, security and satisfaction should flow to you from all sides.

You are spiritually alone, though socially a unit of human society. The soul has no society. It cannot belong to somebody else. One soul does not belong to another soul. There is no belonging, because of their indivisibility of character. Our indivisibility of innermost selfhood will guard us from any kind of miscalculated feeling of

there being security from unsoulfilled externalised associations.

To think like this will bring some unhappiness inside, because one may feel that spiritual discipline is an abandoning of the joys of life; it looks like that. That is, you are prepared for the bereavement of all the satisfactions that you may have in this world. One day, they will leave you; this is a fact, and that very thought is agonising. But that which is really yours will not leave you; that which is going to leave you is not yours.

That which really belongs to you will not leave you, and that which leaves you does not really belong to you. When you leave this world and go to another realm, you will take with you what really belongs to you. What is it that actually belongs to you? It is what you have thought, what you have felt, and what you have actually been contemplating upon in your mind. That will mightily produce an immortal effect, as your true property, finally telling you that you are your only property.

Your property or belonging is yourself only. You have to carry it wherever you go. With that you must be happy. This is the great aloneness that I was trying to explain to you in many ways, so that this mighty inner spiritual aloneness will take refuge in that Absolute Aloneness of God Almighty.



## Chapter 5

### MEDITATION IS BRINGING THE WORLD INTO ONESELF

All processes of *sadhana* or spiritual practice culminate in meditation. Principally, meditation is the only worthwhile *sadhana*. It not only sums up every other aspect of our spiritual effort, but stands head and shoulders above any other conceivable method, either religious or spiritual.

What we are searching for in the end, if we carefully analyse the situation, is our own selves. We have not lost God or the world; we have lost our own selves. The meaning of this circumstance has to be understood clearly. The great sorrow which is within us and around us at all times, causing anxiety from all directions, is attributable to the loss of self—our becoming something other than what we really are.

What does all this mean, actually? Whenever we think something, that something draws the attention of the mind, and the movement of the mind is enlivened by the consciousness that is the nature of our own selves. We can compare the movement of the mind to the stretching of an electric wire; consciousness can be compared to the electricity that passes through it.

There is a magazine of electrical force within us. We have a tremendous generating power of strength in our own selves. Incalculable kilowatts of energy are hidden inside us, but just as too many consuming connections from the power house lessen the capacity of this producing power plant, so also the inner reservoir of energy that we have gets diminished gradually, day by day, by consuming

too much of this energy in the direction of mental operations connected with the various objects of sense.

The moment we think an object, part of the energy moves towards that object. The object, so-called, is something like the consumer point. It may be a gadget—an electromagnetic gadget, an electric bulb, or any kind of mechanism which draws energy and consumes energy. The more are the connections given in this way from the original source of power production, the lesser is the quantum of energy available in the producing centre.

Our activity through the senses is an unending process. There is no single minute when we are not thinking something. To think something is to go out of oneself for that moment. The thing is not ourselves, and therefore the thought of the thing is a transference of ourselves to that which is not ourselves. Here is the sorrow.

Why is it necessary for the mind to think that which is not one's own self? The reason is the inherent tendency of the mind to move externally in space and time. It cannot think itself; it thinks what is other than itself. The vehemence with which the mind moves outward is due to the structure of our psychophysical personality itself. Our whole life is outwardly motivated. The whole body, with all its energy content, is eager to rush outside itself, in order that it may come in contact with another body. The senses equally are intensely eager to rush outside, out of themselves, and be another thing different from themselves; so is the case with the mind. The whole personality, the psychophysical complex, is rushing outwardly from moment to moment, so that we are perpetually other than

our own selves. We have no single moment to be our own selves.

All joy and satisfaction arises from the deepest self within us, and sorrow arises from the departure of our own selves to a location which is not ourselves. It is the non-self pulling us in one particular direction that takes away all the quantum of our energy, and makes us weak. The greater is the intensity of this vehement movement of our own personality towards outer conditions, the weaker we become—physically, psychologically, and in every manner conceivable.

What is meditation, then? It is a technique and an art of drawing back this excess of energy that is moving outside and getting depleted in the direction of objects, and turning it back towards one's own self. If all electrical connections are cut off everywhere, the dynamo that produces electricity will run with tremendous speed; otherwise, if the consumer points are too many in number, the dynamo will start moving slower and slower, and very, very reluctantly.

The objects of sense are the consumer points, and oneself is the producing centre. You can imagine what actually should happen to us if there is continuous consuming of ourselves in the direction of what is not ourselves. What is the meaning of this 'not ourselves'? Anything that you cannot consider as yourself is the not-self.

When you look at an object, do you consider it as yourself? Actually, if you go deep into the matter, you will realise that there are three kinds of self, and we mix up one with the other continuously, due to haste in our way of thinking. One of the selves is the physical self: "I am here; I

have come; I go.” Statements like this indicate that you are referring to your bodily personality as the self. “I am so many inches tall, so much wide. This is my weight.” These descriptions pertain to the physical self.

Mostly, we are that self only. The bodily self is the all-self for us. The magnetic externalising force of the physical components of our individuality automatically depletes our energy, and even if we do not do anything, we become old, automatically. Even if we do not put forth any effort to harm ourselves, the internal metabolic process itself will see to it that we deteriorate gradually, due to the spatio-temporal pull taking place, without our knowing it, upon the personality.

This world is a world of death. Everything has to die, because everything is contaminated by the suffering caused by the pull exerted by the outer circumstances of space and time, so that we are servants of space-time pulling. We are pulled every minute outside to distant stars, and we cannot revert our energy into our own selves. This is the physical self that one can speak of.

There is another self called the secondary self. They call it *gaunatman*. Objects that are attractive, that we like very much, take away part of our own selves, and become another kind of self themselves. The love that we evince in regard to an object is actually a love that we evince in regard to our own selves, transported, for the time being, to that location which is spatially distant, away from our true Self. All attachments, loves, and hatreds taken together divert the attention of consciousness in the direction of that which we consider as very important. That which we like is very important; that we dislike also is very important.

Either way, the two act as the obverse and the reverse of the same coin, and we are none the better if we hate. It is only another name for a kind of love.

Now, in all these processes we transfer ourselves to the location of that which we like and dislike. So, as long as we like something and dislike something, we are not in ourselves; we are elsewhere. That kind of self, which is in the form of the object of like and dislike, is known as the *gaunatman*, or the secondary self. The true Self is *mukhyatman*. It is deeper than the body, deeper than the sense organs, deeper than the mind, the intellect, and the causal body. It never wakes up, generally. It is like a sleeping lion, and it has no occasion to wake up, due to the fact that it is under sedation, as it were, caused by the bombarding activity of the externalising sensory impulses, so that from birth to death a person thinks of what is not oneself, and has no time to think what is one's own self.

When we feel happy at the time of our so-called obtaining of a desired object, we may be under the impression that the object emanates joy, that satisfaction oozes out from the object of our affection. It is not so. We have found ourselves, somehow, in that object that is physically and spatially distant, and so we are hugging and clinging to that object. Actually, we are clinging to our own spatially alienated self.

When that object comes nearer and nearer, spatially, we feel happier and happier, because that alienated self of ours is actually coming nearer and nearer to the true Self within us. When we are actually in possession of that object, the mental activity which moved out in the direction of that object ceases and reverts to its original source. When the

mind reverts to its original source, it tastes the bliss of the Atman inside.

So, the joy of sensory satisfaction is a negative activity taking place by the nearness of the object of affection and the apparent feeling of possession of the same, all which is totally artificial, make-believe, and an illusion. This has to be understood carefully by every spiritual seeker. Without understanding the psychological turmoil that one is unwittingly passing through, any amount of activity as an external symbolic performance of *sadhana* may not help us. Wealth acquired in the dream world is not a real wealth, and misconceived practice is not real practice. An erroneous *sadhana* cannot lead to any kind of palpable achievement.

To the extent that we know ourselves, to that extent our effort becomes successful. If we have a total misconception of our own selves, then the fruit or result that follows from our activity will be a paltry illusion, which will escape our grasp.

There is not merely a source of power within ourselves, but there is something more. The entire sea of energy is pulsating within us. Every particular object in the world is inundated by a universal principle, of which it is a part. All things can be conceived in two ways: as universals, and as particulars. That we are able to conceive the presence of many particularities, and we can imagine millions of stars in the sky, and an endless variety of things in the world, shows that there is a universal apprehensive capacity in us pervading all these particularities, whatever be their number, and it superintends over all our psychological

computation of the particulars. Unless there is a universal background, we cannot have a knowledge of the particular.

The other day I mentioned that when you know that one thing is different from another thing, you at that time are neither the one thing, nor the other thing. If you are one of the two things, you cannot know that one thing is different from another thing. You are a third knowing individual.

In a similar manner, it is not only one thing that is different from another thing; everything is different from everything else in this world. But to know that all things are different from one another among themselves, there must be a capacity in us which transcends these particulars, and which is pervasive in its nature, inundating every particular, and still standing above it. This capacity within us is transcendent in the sense that it is above all the particulars; it is immanent also at the same time, because it is present in all the particulars.

There are two ways mentioned in the Yoga Shastras by which we lose ourselves and become poor in our daily life. One is a psychological contact of ourselves with things that are not ourselves, really; another is an emotional contact of one's own self with things outside. Contacts can be emotional or non-emotional. Impersonal contact is, for instance, that I am looking at this big spread-out *pandal*; I have no emotional connection with this, but yet, I am aware of it. Mere awareness of an object in perception is also an operation of the psyche; it is one of the *vrittis*, as they are called in Yoga psychology. Every *vrutti* is a psychosis, or a modification of the mind. Though it may look harmless,

really it is not harmless, because it is a self-modifying activity that is taking place.

In every perception, even if it is a harmless perception, the modification of the mind makes it other than what it actually is, integrally. But there are harmful modifications, painful *vrittis* as they are called, which are emotionally charged.

Objects which are emotionally connected with one's own self disturb the mind more intensely than objects which are just objects of general perception. Looking at a tree in the vast forest, with which we are not concerned, is also a *vritti*, no doubt. The mind has moved out in the direction of the formation of the tree. But, if it is a plant that we have grown in our own back yard of our house, it becomes an object of our emotion. It is "my plant", whereas a tree in the forest is anybody's. This is the difference between general perception of an object, and emotional perception.

Before we enter into the art of meditation, we must distinguish between the two activities going on in our mind—the general psychological perception, and the emotionally charged perception. In the same way, as in medical treatment we take care of acute diseases first and the chronic ones a little later on, we have to take care of the emotional aspect of our personality first and foremost, and other things afterwards. There is no use thinking of God suddenly, in a large universal fashion, when the mind emotionally pulls us down, with great force, to a target which it considers as immensely valuable.

The reason why the minds of people operate in this manner is to be understood first. The mind cannot be



trained, except by understanding. Any amount of will power exerted upon the mind will not make the mind yield. The mind is turbulent, but it can be educated. The only way of harnessing a person or a thing is by educating it into the true nature of its relation to other things. We cannot command even a dull servant, because what is required is not a command, but an educative process which makes that servant feel the obligation that he has in respect of the performance which has become his duty.

All trouble arises on account of lack of understanding, and miscalculated understanding, and knowing oneself in a wrong position, as one is not really oneself. Many people are under the impression that we have rights, and we have no duties. These days there are departments of activity, involved in which, people have developed a cankerous attitude of asserting their rights while thinking that they need not have any duties: "If I get my salary somehow, why should I work?" They strike work until they are assured that their salary is given. It is forgotten that duty includes the rights of a person.

A duty is not an obedience to any particular individual in the world. It is an obedience to a principle of life. The principle is mutual cooperation. Life is a cooperative process, and if each one asserts oneself as totally isolated from others, the cooperative feature of social existence would crumble down and there would be nobody to exert towards any achievement. There would be neither rights nor duties; there would be chaos in society.

To assert one's rights minus responsibilities is the height of selfishness and egoism, and miscalculation. It is like cutting the ground under one's own feet, or cutting the

branch of a tree on which one is sitting. What we lack is education, understanding, and a proper assessment of our own selves in respect of our location in society.

Do we have any obligation to human society, or are we just scot-free, and let anything happen anywhere? This attitude is born of total ignorance, because while we are spirits, Atmans, we are also units of society. We are entangled in various ways, and not in one way only. A social implication is inseparable from social existence. Can you imagine yourself being somewhere without any relationship to humanity outside? Our existence depends oftentimes on the activities of other people. Our needs are supplied by the efforts of people outside us, and we ourselves do not produce all the goods that we require. But in return for the facilities given to us by the effort of other people, we owe an obligation to them. If you say, "I have no obligation; I have only a right to acquire," you are misplaced completely.

The Bhagavadgita announces this great point that we have also a social obligation, apart from an obligation to our own mind psychologically, and an obligation to the God who is superintending over us inside. With turmoil of any kind in the mind, and depression, sorrow, and disgust of any nature, one cannot sit for meditation. The disease has to be cured before we take to the healthy way of concentration of the mind.

If the sorrow has arisen on account of not having something which you expected to have, it is up to you to find the way of getting out of this mess. There are things which you want, and you may be able to get them without actually harming yourself. All right. If you want to have a

meal, have a meal; if you want to have a cup of tea, have a cup of tea. But there can be dangerous desires in the mind which cannot be fulfilled, because they will be contrary to the welfare of society and one's own self. Harmless desires and harmful desires are two varieties of things, which arise from the emotions of people. Intelligence is the only way of handling harmful desires, because one is required to understand the consequences that follow from trying to fulfil a harmful desire—harming not only others, but simultaneously one's own self, also. But in the eagerness to fulfil the wish arising within oneself emotionally, one jumps in a fit of passion, not knowing what consequence follows.

The rightness of an action is supposed to depend upon certain consequences which are to be considered at the same time. Firstly, when we take a step, there must be a justification for the step that we take, for some reason or the other. The aim before us is to be justifiable. The end that we conceive in our mind should not be a harmful thing to any person.

Secondly, the method that we are adopting to fulfil that desire also should be justified. It does not mean that if the end is alright, the means can be bad. It is not true that the end always justifies the means. Oftentimes, in the modern world, we find the policy of the end justifying the means is followed, because what we are going to achieve is more important: "What does it matter in what way we are getting it? By hook or by crook we want to get it." No. Anything that is achieved successfully by wrong means will tumble down one day, because the foundation is not strong.

And finally, it should be beneficial to oneself in the long run. That which brings immediate relief is not necessarily a

really beneficial thing. *Sreyas* is supposed to be different from *preyas*. The pleasant thing is different from the blessed thing, because the pleasant thing is that which is to the liking of the sense organs, but the *sreyas* or the blessed thing is that which is to the benefit of the soul within us.

Meditation, therefore, is an art of becoming our own selves. In all these three ways of self-alienation just mentioned, we become other than what we are. When we think that we are the body, we have become other than what we are; when we think that we are that object which we love or hate, there also we have become other than what we are. That which we are is imperishable. Though circumstances are perishable, objects that we like are perishable, and the body itself is perishable, we are not perishable. That is why we have an infinite longing within us. If we were really perishable individuals, our desires also would be fulfilled immediately by a little effort of the mind. Any amount of effort cannot fulfil our desires, because desire arises from the infinite source of our personality.

There is an infinite longing within us, which can be satisfied only by an infinite possession, but the world does not have anything that can be called infinite. Therefore, we may say, we ourselves do not belong to this world. That is the reason why nothing in the world satisfies us. It is so because all things come today and vanish tomorrow, and they are really not organically connected to us. Though we may imagine that some things belong to us, they are not vitally related to us. They stand apart from us. Brother or sister, father or mother, any kind of relative, money, or land all stand outside us. They cannot become the vital being of our own selves. Our property cannot enter into our body,

so our longing for it is futile. There is bereavement and loss of property; nevertheless, we cling to them, knowing well that this effort on our part is going to be futile.

I mentioned that we do not bring anything with us, nor do we take anything with us. Do we realise that we cannot have anything with us, even in the middle? An illusory phenomenon of possession takes hold of us in the little tenure of our life between birth and death, and we live like utter fools. There is a deceptive activity going on in the sensory world, and if there are dacoits, the senses are the dacoits. They take away whatever we have, and give us nothing in return.

What have you got, actually? You have your own self. What you have with you is your self. Do not say, "I have got relations. I have got land and money." Do not say that. They do not belong to you, because you have not produced them. You have not created the land; you have not manufactured the money; the relations also do not belong to you. They are totally independent, like you. You have nothing to call your own. That is why you go like a pauper when you leave this world.

That which you have thought, that which you have felt, and that ideology that you have entertained in your mind will come with you wherever you go, because that which comes with you is an operation taking place in your own self. That operation taking place outwardly will not come with you.

Have you seen people dying and going away, and people forgetting them after three days? It may be your dearest relative; three days you mourn, and the fourth day you do not even know that the person existed at all. What

has happened to that great person who was inseparable from you? You burn the body of your father in the cremation ground; you throw into the pit that very father whom you adored. Who is your father, then? If it is your father whose photograph you have taken and hung on the wall of your house, why did you discard that father and bury him under the earth? If you say, “This is not my father”, then, who is your father? Think over this matter. What were you clinging to, actually, throughout your life? You were clinging to an ideology which has escaped your notice.

So is the case with your own body, also. If the body of the father is not the father, this body of yours also is not you. Nothing that is visible is the real thing. The visible is the perishable; the invisible is the reality. This is how we have to educate ourselves gradually, and turn back to our own selves in our infinite capacity.

The very fact that we are infinitely longing for infinite possessions and achievements should convince us that there is an infinite potentiality in us. *Moksha* or liberation is the attainment of the Infinite. The Infinite is not a large accumulation of particulars. If all the atoms in the universe, innumerable in their number, are brought together into a large heap, we cannot say that we have touched the Infinite. The Infinite is not a numerical accumulation of particulars. It is an undivided Being, outside which nothing is.

*Yo vai bhuma tat sukham*: Great joy is in the *bhuma* or the plenum of felicity. What is *bhuma*? What is plenum? What is Infinite? *Yatra na anyat pasati*: It is that condition where you do not see anything outside you. *Yatra na anyat srinoti*: You do not hear anything outside you at that time.

*Na anayat vijanati:* You do not think and understand anything outside you. *Sa bhuma:* Where there is no necessity to look outwardly through the eyes, or hear anything externally, or think externally, because of the filledness of the plenum of infinitude attained in one's own self; that is *yo vai bhuma tat amritam*; that is the Immortal. *Anyat alpam yatra anayat pasyati anyat srnoti anyat vijanati srnoti tad alpam:* Perishable, paltry is the nature of that thing which you see with your eyes, hear with your ears, or understand with your mind. Where it is not necessary for you to see anything, or hear anything, or think anything, because of the fullness of your being; the All-Being does not see anything; the All-Being does not have to hear anything; the All-Being does not have to think.

*Yatra hi dveita meva bhavati tatra itaram itaram pasyati :* Where there are two things, one sees the other; where the Infinite alone is, *yatra tatreiva atmeiva abhut tatra kena kam pasyet? Kema ka srnuyat? Kena kam manyatha kena kam vijaniyat? Vijyatara aare kena kam vijanat:* Who will know the Knower Infinite? God cannot be known by any person, because God is not a person; He is an inclusiveness of every person. God knows God.

Actually, the highest meditation in the infinite sense is God meditating on Himself. The whole universe contemplating its own completeness is meditation. It is not that we sit in a hall, close our eyes, and think something outside in space. That is not actually the right meditation, because in all these meditations that are externally motivated, we are contemplating some perishable phenomenon, and therefore imperishable results cannot follow from that. That which we contemplate in meditation

should get absorbed into ourselves, so that we become a larger being, in the sense that the object has entered into us, and it has enhanced the dimension of our being. If that which we want has entered us already, we will not want it anymore. If hundreds of things have entered into us by the pervasion of our consciousness in all these objects, we have become dimensionally overwhelmingly large—not large in possession of any external wealth, but large in our own spiritual dimension. The ‘being’ has expanded, not the ‘becoming’.

The art of meditation is actually the art of enhancing the dimension of our consciousness. Our being has to become a larger being. It is not a thought of anything particular. There is a difference between being and becoming; becoming is a process, and meditation finally is not a process. It is a tendency to being one’s own Self—Being, as It is in Itself—Being that is undivided in Itself. Being cannot be divided into two parts, because if Being can be split into two sections, one section becomes becoming; the other, finite being.

*Akhanda*, undividedness, is the nature of Pure Being. This can be realised only if the tendency to externalise the consciousness in terms of objects outside ceases, and the things that attract us become our own selves. The object flows into the subject.

How is it possible? Can you imagine how a thing outside can flow into you? This is phenomenally attempted in telepathic communications in a psychological manner, where you touch distant objects through your mind. You touch persons who are very far away—not physically, but by your mind. The mind of that person, the mind of that



particular location, enters into your mind, and there is *en rapport* established between your mind and that mind. It may be the mind of even a non-human thing; that will vibrate by the force of your mind that has entered into it.

Unless we have become that object, the object will not yield. Unless we love our servant, the servant will not serve us. There are no servants in this world, but we treat the objects of sense as our servants. They refuse to yield to that. They have to become our own bosom friend. The master and servant should be on parallel ground. If we treat a servant lovingly, he will work more efficiently than when we cudgel him and treat him as dirt, as a discarded element.

Are we not behaving like that with the objects of sense? Today we want them; tomorrow we throw them out. Do we love anything perpetually in this world? Think over it yourself. Today you want a thing, and tomorrow you throw it away; today he is your partner in business, lovingly working in unison, and tomorrow you file a case against that person because you have a grudge against him.

Father and mother, son and daughter separate themselves in a moment of disparity of thinking. These things are the visible sorrows of life that we have to see with our own eyes so that we may not plunge into them again and again. By knowing that there is a pit in front of you, there is no need of falling into it and then learning a lesson. If someone has fallen into the pit, you can just listen to him, and not fall into it yourself.

The psychopathological or psychological phenomenon known as telecommunication is an outer symbolic shape of the capacity of our own selves to touch the distant stars. We have come from the stars. Our body is made up of planetary

influence—the sun, the moon, Jupiter, Venus; all these are the substance of our body. Astrologers say that every limb of our body is a force generated by one of the planets. There is nothing in us minus this. Not only the planets, but the stars themselves exert influence. “We are what our stars are,” we usually say. What is the star under which you are born? The star which is so far away, incalculably distant, has such an exerting power upon us, that we are made of stars.

Such is the capacity that we have within us to touch distant things, because they are really not distant; they appear to be spatially outside, but inwardly they are organically connected with our own selves. All objects are ourselves only; therefore, there is no necessity to run after them.

The Brihadaranyaka Upanishad says: “If you consider an object as outside you, it will run away from you.” If you consider me as an object, I shall not see you again. You tell any person, “You are an object for me.” Will anybody like to hear that? He is a subject. Every person is a dignified subject, but who is an object here? Tell me. If you utilise any person, or anything in the world, as an object, it will flee away from you, because even if it cannot speak the language of a human being, it will speak a language of resentment by your treating it as an external object. Everything dislikes being externalised. If I come to your house as one of the guests, and you treat me as some kind of externalised intrusion, I will leave the place immediately. No object will come to you.

It is futile to imagine that the world will give us satisfaction, because we are thinking that it is an outside

servant. The world is not our servant. The objects are not going to yield to our commands, but they will yield to our affection, and affection is the word for the manner in which we have to deal with the world of things. They become ourselves. That is the meaning of *yatra na anyat pasyati*. “You need not have to see the world. The world has become you.” Who meditates? The world contemplates itself. Where are you at that time? You have become part of the world.

No, it is not easy to think like that. You can never, with any effort, imagine that you are a part of the world. You are inside the world; you are outside the world; you are looking at the world; you are harnessing the world; you are utilising the things of the world. This is how you think. You cannot for a moment think that you are included in the world.

The very elements that are the substances of nature are the elements of our own bodies. Where comes the necessity to feel that we are outside it? If this conviction arises within ourselves, all things will join together and enter us. *Sarvah dvijoh vali bhasmai haranti*: As vassals offer tribute to an emperor, all the quarters of heaven will join together and pay obeisance to you.

The Upanishad tells us that if you are the embodiment of the stuff of the whole world, you become the mother of all beings. When you eat food, all the beings are craving to know what you are eating. As children sit round the mother and ask for food, so do all beings expect you to consume the whole world within yourself, so that they may be satisfied. When you are satisfied, everybody is satisfied. This is the meaning of *brahmana-bhojana*. They serve food to Brahman. *Brahmana* means one who has established

himself in the Absolute—*brahma bhavati iti brahmanah*. That means to say, when you feed that Absolute Being, you have fed all the quarters of heaven.

*Moksha*, liberation, is an entry into the structure of things, and not wanting things. You cannot want anything, and there is no necessity to want anything, either. The quarters of the heavens are your friends. The world is your friend. If you simply say, “Come!” it comes, just as you tell your hand, “Come!” and it comes. You tell your legs “Come!” and they come. If the legs come because you want them to do something, the world also will do the same thing, provided you have become a limb of this whole world.

Meditation is a total concept of consciousness, which includes all the objects, and if any object is outside, that will irritate you and see that the completeness is not achieved. For this purpose, all desultory thoughts, prejudiced ideas, and inborn traits have to be melted down in the menstruum of pure self-analysis, which will actually take a lifetime. *Sadhana* is a lifetime of work; from birth to death you have to do only this. The turbulent impulses, with which we have come to this world, will not give us a moment’s peace of mind. They have to be harnessed as beneficiaries and made our own, rather than alienated. Never alienate anything from yourself, and that thing which was an alienated substance will become part of your being. The whole world is friendly, provided you are friendly with it.

This is, briefly, the preparatory steps that we have to take in charging the soul, which is ourselves—not the soul which is inside us. The soul is not inside us; it is ourselves.

Do not say that the soul is inside. It is you. You cannot say, "I am inside myself." This idea of insideness arises due to the body, which tells you that something is inside. You have to distinguish between the 'I' that is in you, and the mind that operates.

When I am coming, the mind is not coming. I am coming. Who is this 'I am'? Think over this matter. That 'I' is the principle that contemplates the great 'I' of the cosmos. All are 'I's' only. You are an 'I', I am an 'I', everything is an 'I' only. Every little thing asserts 'I am'. If all these 'I's' join together, there is one single 'I' at that time. That Total 'I' is contemplating Itself. That liberation where the Total 'I' feels complete in Itself, having achieved whatever It wants, is real spiritual liberation.

## Chapter 6

### REVERSING THE PROCESS OF CREATION

Whether we are to understand the onrush of the creative process in terms of scriptural descriptions of creation, or in the light of the discoveries of modern science, the consequence is similar. There is an externalising compulsive force operating throughout the cosmos. Grossly, it manifests itself as gravitation, against which nobody can stand. The gravitational pull of the outward rush of creative activity includes also the operations of the minds of individuals, who are mostly bodily conditioned, so that we think in terms of our bodies, and not independently.

The constitution of the physical organism influences the mind to such an extent that we cannot think independently of the compulsion exerted upon the mind by the physical constitution. Scriptural descriptions of the creative process, or the findings of modern science in this connection, appear to tell us that something very strange happened, and is happening even just now. The One indivisible force split into two parts: the positive and the negative of creation. Every scripture says this, and the big bang spoken of in modern scientific language is just this indescribable split of the One undivided originality into a segment of positive and negative characteristics. When the indivisible One apparently becomes two, there is a double activity taking place simultaneously: the consciousness of the separation of one thing from the other, and the consciousness of it being impossible for half of it to have no connection with the other half.

This original cosmic predicament is reflected in the lowest of social activities of human beings. We wish to be alone to ourselves, on the one hand, and find at the same time that it is not possible to be totally, literally, alone to ourselves, without contact with external things. It is the activity of the One and the many operating at the same time. If the One indivisibility has become two, then two have become four, four becomes eight, eight becomes sixteen, sixteen becomes thirty-two, thirty-two becomes sixty-four—such that the onrush of diversification, the pressure towards externality, compels itself to reach to the lowest level possible, until it reaches the utter externality of materiality, down to the atoms and the electrons and the particles of sand. The impulsion to objectification and diversification seems to be a tendency to destroy itself completely, so that there is a cosmic death, we may say, in the utter finality of the creative process.

This is what is known as *pravritti dharma*, the natural tendency of creation to engage itself in outwardly motivated activity. *Pravriti laxano dharmah nivrittistu maha bhagah*, says the Smriti. It is a natural tendency of everyone to act according to the law of this descending, precipitating, onward movement of creative force.

But, if it is possible to resist this onward rush of externalising tendency, we will be more blessed. It is what they call, in Tantric language, wrongly interpreted, *vama achara*, the return process. It does not mean the left-hand path; it is the return process of the current of externalisation in creation.

Inasmuch as nobody can stand outside this process of onward movement of creative energy, we are helplessly

driven, like insects floating in the onrush of a powerful flooded river that carries with it elephants, and insects, and logs of wood, and whatever; nobody can stand the onrush of the waters of a flowing river. This is like the flowing river.

“Create!” says Brahma in the Srimad Bhagavata Mahapurana. “Let me create!” says God in heaven, in the biblical language. Why did this desire to create arise at all? Why should He create? It is an indescribable potential seed of outwardness, which is supposed to be inexplicably present, whatever be the language through which we speak of it. Nobody can explain why creation has taken place. It is a tendency to destruction, self-annihilation in the utter externality of material existence, so that what we seek in this world is just material objects, material benefit, and material acquisition. Anything that is non-material cannot attract us.

We ask a question, like a businessman, “In what material way am I going to be benefitted? What is the material advantage that accrues to me if I do this act?” We always use such language. Material benefit is the final benefit; any other benefit is not. We do not consider an increase in understanding and knowledge as having any worth, because an attempt at the increase of the wisdom and the understanding of life is an inwardising process of the mind, whereas the asking for material gains of any kind is an externalising force. As we are ourselves bodily just a heap of material elements, we are compelled to think in terms of this material embodiment only. Matter asks for matter.



The body, which is material, seeks material contact. It does not want anything else. This is called *pravritti dharma*, or the externalising tendency in creation. Philosophically, in Indian parlance, we say the universally spread out, ubiquitous Absolute Brahman became a potential for creation called Ishvara, in the same way as a painter would stiffen with starch the otherwise clean canvas, or cloth. Painting begins with a clean background of a canvas. The externalising process takes place when we stiffen it with starch, so that the porous structure of the cloth is filled in by the starch that is spread; it becomes a little stiff. The first step in externalising the cloth is the stiffening of the very same cloth with starch.

A further externalisation takes place, which is the drawing of an outline of the picture on the stiffened, starchy background of the canvas. With a pencil, the artist starts sketching the pattern which he would like to present as a piece of beautiful artistic presentation. Then, a further externalisation takes place, by filling this sketch with colour and ink, and we have a fully manifested, externalised form of the painting—by looking at which, we completely forget the outline behind it, forget the starch, and forget even the screen itself. When we see the painting, we cannot see the canvas.

When we go to a movie, we cannot at that time see that there is a screen behind it. When we see the world, we cannot see God; when we see God, we cannot see the world. If we go on concentrating on the canvas and the screen behind, the show will not be interesting, because our mind is diverted to the background and not to the actual performance. But if we are concentrated on the movement

of the shadows or pictures, we cannot, at the same time, think of the background.

So is the case with us in everyday life. When we are engrossed in the perception of the material things in the world, the background of it is completely forgotten. When we look at Virat, the colour-filled painted picture of creation is actually this visible cosmos. Originally, the cosmos was not a visible object, because there was no one to see it. The seeing principle gets involved in the very process of the manifestation in creation.

The grosser is the manifestation process, the greater is the tendency to segregate, to cut the subject from the object, the seer from the seen, the inside from the outside, the top from the bottom, the right from the left; everything is scattered in such a manner that a person who looks at the world with his eyes cannot know what is there at all.

This distracted presentation of the variety of creation is the cause for the flitting of the mind from one thing to another. No one can keep quiet looking at one thing only, because every little thing looks equally good, so no one can sit in one place. We have to keep moving from place to place. We cannot be satisfied with any one kind of endeavour. We have to go on doing different things continuously, all for the sake of a material gain that is expected to accrue to us by the contact of the material components of our body with the material components of the world outside.

The Bhagavadgita tells us that when matter comes in contact with matter, actually it is not two hard substances that come in contact with each other; two different forces meet each other. The material object, so called, is a

*gunas*—*sattva*, *rajas*, and *tamas*. The forces which constitute the objects of the world, assuming a material form, have three conditions: status, dynamics, and equilibrium. When there is no activity, and a status quo is maintained, it is called *tamas*; it is status. When this state of complete inactivity gets disturbed by the activity of *rajas*, there is diversification of consciousness, and we move our mind in different directions, with varieties of desires.

But there is a third state which scientists do not know. We have only status and dynamics in science; equilibrium is unknown to science. When the externalising impulse and the stabilising force meet together in harmony, there is an equilibrium created that is called *sattva* in Sanskrit.

So, these forces, which are the strands of the rope of the object so-called, look like hard material substances. The hardest rock is a bundle of intense vibrations. Due to the intensity of the vibration, we cannot see the porous condition of the object, in the same way as a very powerfully moving electric fan may look static, as if nothing is moving at all. Increase the speed of the fan to the highest point; it will look as if it is not moving at all, because the mind and the perceptual capacity of the eye cannot catch up with the speed of the movement of the wings of the fan.

Why do we see people standing in a movie? There is nobody standing there. It is a rapid movement of pictures, rushing at the rate of about sixteen pictures per second, and the rapidity of the movement gives the illusion of a static condition of a particular object there. Everything is rapid motion, but the eyes cannot catch this motion; therefore, the illusion of stability of a form is created before our eyes. Our eyes are the deceptive media through which we are

trying to envisage and judge objects of sense. Since the eyes in their dull, low potency vibrational capacity cannot catch up with the high-speed vibration of the objects of the world, we imagine that everything is in one place, and not in another place.

Actually, the objects are only concretised forms of this threefold energy, and they are touching each other in their essential level. You will find every object is touching every other object at its base. There is a fluidity, as it were, behind the apparent solidity of the perception of objects, but this cannot be observed by the sense organs, since this so-called fluidity of the basic nature of the objects is so rapid in its vibratory motion that the senses cannot catch up with it. If the structure of the retina and the perceptual faculty also moves with equal rapidity, we would not see the world at all, just as two trains moving at equal speed will create the illusion of stability of the two trains; we cannot know which train is moving, or if anything is moving at all, because two trains are moving parallel at the same speed, and each one looks like a static existence, though it is moving fast.

This is the illusion that is made by the externalising force of creation, one thing becoming multitudinous, and we become helpless because of our notion of isolation from this cosmic drama that is taking place. If we are not an observer of the moving picture, if we are one of the participants in the series of moving pictures and are inside the screen, we will never see the movement of the pictures. We are standing outside the movement of the pictures; therefore, they seem to be moving there.

If we are able to counteract this gravitational repulsive process which takes us away from the centre of the

universe, and turn our tables round, and think in terms of the very structure of the objects of observation, then we will not see objects. We will see our own selves. When we see our own selves, we would not know what type of thing we are.

God is playing a drama, as it were, in this vast creative process. He remains Himself, in the same way as, in the dream world, varieties of movements and activities taking place are observed by the one indivisible waking mind which still exists as it was; it never changes, never creates, never absorbs, from its own point of view. This is the reason why we say that there is an illusoriness potential in the very perceptual activity of the world.

The impulse of creation that I mentioned, which is externally motivated, is what is grossly known as the gravitational pull. Nobody can resist this pull of gravitation. The mind is pulled towards the body. It cannot think independently, because the material components of the body exert a gravitational influence upon the thinking process, also; therefore, when we think, we think like bodies, and if we want or desire something, we want only bodies. Because of this involvement in the externalised onrush of creative process of *pravritti dharma*, we are unable to concentrate our mind on the ideal of our meditation.

*Chanchalamhi manah krishna pramathi valavadridham*: Impossible to control is the mind; impetuous, turbulent, is the tendency of the mind to turn back towards the body and towards material components connected with this body and its relations. Turbulent is the world; impetuous is the mind. It is resisting any kind of

attempt to bring it back to the point from where it has arisen. The outward rush is as impulsive as the waters of a flooded river in which even elephants cannot stand and will be washed away.

So, any amount of physically conditioned thinking will not be a proper medium for meditation. We have to develop within ourselves a touch of the cosmic, in order that we may be saved from this trouble of individual gravitational pull of the bodily condition. Unless there is an element of God in us, it will be difficult to succeed in this world. Pure devil cannot get on; it is not possible. There must be some spark of light even in the utter darkness of sensory perception. All this means intense austerity of the mind, or retention of the mind from its onward movement towards things, and trying to think not in terms of the outwardly located objects, but in terms of the very basis of the creative process, which includes all these objects and our own selves.

For the time being, psychologically at least, we have to be cosmically located; otherwise, the mind will not come round. It is only when our mind gets tuned up to the cosmical situation that it will yield and listen to any kind of advice. It is unable to appreciate the fact that it is not cosmically conditioned. It is wrongly made to believe that it is physically conditioned—bodily, socially, financially, and politically conditioned, and in every way restricted to physical operations.

How would you change the way of thinking into a cosmical fashion? It requires a tremendous effort of the mind. *Aneka janma samsiddha tato yati param gatim:* Often it is said that the difficulty involved is so much that

we may have to take several births to be able to think in a cosmical fashion.

We should not think in terms of our relations, in terms of the objects that pull us in their direction, or in terms of the body, which also conditions us. Transfer this body, with all its affirmations, to the vast sea of objects, so that we become a member of the cosmic medley of individualities, and it does not stand in the position of the onlooker of the forest of individuality in front. Let not anyone stand outside this vast forest of individualities, but become one of the plantations in this vast cosmic operation. That is to say, we enter the world, rather than look at the world. We make the world our own, rather than convert it into an object of perception.

Sensory perception is the reason why we are unable to concentrate the mind on anything that is of a universal nature. The senses do not know what universality is. They are wedded to individuality, particularity, segregation, and isolation. To make matters worse, we have five sense organs; five different affirmations are made at the same time. Like a head of a family pulled in different directions by the members thereof, the individual consciousness inside is pulled in five different directions externally by five different sense organs.

If we see a thing, it is not enough; we have also to hear it. A deaf man does not enjoy the world, though he can see the world. A person who cannot smell cannot enjoy the taste of a dish. If we have caught cold and the nostrils are clogged completely, we will not enjoy our daily meal. You will be wondering what the connection is: "I am eating with the tongue; why is the nose interfering?" They are

interconnected. It is necessary to touch the food, to hear how it is made, to smell it also, to see it, and to taste it. All things should take place simultaneously. If one limb is not operating, the food is not tasty. We cannot enjoy it.

So, there is a fivefold onslaught of sensory activity taking place, even in our little contact with a single object of the world. There is a deliberate attempt, as it were, on the part of these fivefold apertures of sensation to deceive us completely. Every moment we are deceived by the activities of the sense organs, which tell us five different things.

Fortunately, we have only five sense organs. Suppose we had ten or fifteen; then, it would be still worse. Now, because of the five sensations, we are seeing five different objects—earth, water, fire, air, and ether—because these five elements are the five counterparts of the five sensations. Suppose we had one hundred sensations; we would see one hundred elements, and there would be no end for the variety in creation.

It does not mean that we are seeing all the variety of creation with the eyes. We see a limited segment of creation, due to the limitation of the sensory activity. If we have got all eyes, and all ears, and all taste, then we will be just seeing endless cosmic variety of creative dissipation, and we would not know where we are standing. Because only five senses are there, we are saved this tragedy, but they are doing enough mischief for us.

It is said that sense control is necessary for the purpose of engaging oneself in meditation. What is the meaning of 'sense control'? Is it closing the eyes, plugging the ears, and stuffing some cotton into the nose? It is nothing of the kind. We may plug the holes of the sense apparatus; it does



not mean that these senses have been restrained. The senses are not what we see outwardly. The eyeballs are not the eyesight.

There is an impulsion inside, an energy content, a potential for outwardness; that is the sense organ. Whether it is the eye or the ear, or whatever it is, the sensation that we feel through these apertures is the sense organ. The sensation is the organ, not the physical fleshy substance of the organ, so any kind of plugging the nose, closing the mouth, and stuffing the ears will not work, because even a blind man has a desire to see, a deaf man has a desire to hear, and a person who has lost taste in the tongue has a desire to eat. Desire cannot be absent merely because the organs are not operating.

This is the reason why we must understand, first of all, what sense control is. It is the reverting of the very consciousness of wanting a thing through the sense organs, and universalising it. A particularising tendency of the sense organs is to be absorbed into a universalising tendency of mental perception. Rather than thinking through a particular sense organ, we should think purely in terms of the mind, proper. Pure reason, uncontaminated by the influence of sensations, should be our guide.

But, where is the pure reason? It does not operate at all; it is dead already. Usually, our reason corroborates and confirms the reports supplied to it by the sense organs. If the sensations say, "It is like this," the reason says, "Yes, it is like that." The reason cannot operate impersonally, in a detached way. But there are occasions when the reason can operate in an independent manner—for instance, your feeling that you would like to be much better than what you

are now. This is a rational operation; the senses do not tell you like that. No sense organ can tell you that it is better to be more than what you are. It is the pure reason that is operating when telling you that you are a finite individual, and you would like to break this finitude. The sensations will not tell that; they are satisfied with finitude. But you have got an internal higher *buddhi*, or intelligence proper, uncontaminated by the reports of the sense organs, which tells you, like a good friend, that you are not so important as you think you are. You are a finite non-entity. You are helpless. Your very existence as a finite is due to the cooperation of other finites, like many donkeys joining together and forming a good United Nations organisation; it will not help you.

The reason is still alive in every one of us; only, it is submerged by the impetuous activities of the sense organs that run outward, while the reason moves upward. The reason moves upward in the sense that it tells you that there is something higher than what you are. The Infinite does necessarily exist, and this conviction follows from the very acceptance of the fact that you are limited and located in one place. You do not feel happy because you are locked up in one location. You do not like to feel that you are just one Tom, Dick and Harry among many other people. You would like to be much more than this.

This desire to be more than what you are is an activity of the higher reason. You are aware that you will die one day, but the higher reason says that it is good not to die and you must find out some means of perpetuating yourself eternally. This is the reason's longing. But the senses interfere: "Keep quiet! You will die one day, and you cannot

become immortal.” There is a clash between the higher reason, which is our real friend, and the turbulent sense organs. The senses know that the body will perish one day, but the reason tells us that there is something in us which is more than the perishable element.

How can such a desire to become deathless arise in a world where everything is dying? Every person goes; no one lives forever. In such a world of utter destruction, how is it possible for anyone to develop a tendency to expect deathlessness?

There is a universalising force operating within us, an *ishvarabrahman*, we may say, as an undercurrent of the activity of the externalising process. We know very well that we will perish together with other perishing objects, but still we have a hope that we shall be better: “Even if I take another birth, I would like to be a better person in the next birth.” This is the desire. Nobody thinks that one should be worse in the next birth. If possible, I shall be wider, larger, tending to infinitude.” These are the voices of the higher reason. It is the *atma shakti* getting reflected through the perspicacious intelligence in us, which we call the intellect.

The intellect is of two kinds, the lower and the higher—*ashuddha buddhi*, and *shuddha buddhi*. *Shuddha buddhi* is the transparent intellectuality, the rationality which reflects the cosmic operations in their integrated form, whereas the lower one reflects the diversity seen by the sense organs.

We are simultaneously living in two worlds—the world of phenomenality, and the world of noumenality. We are in the world of eternity, and in the world of time; we are in the world of death, and at the same time in the world of immortality. *Viveka shakti*, *vichara shakti*, the capacity to

investigate into the truth of the matter in this fashion, is the precondition of attempting to sit and meditate. Unless the mind is free from the muddle of confused thinking, concentration will not be possible. People complain that their mind is not concentrating. How will it concentrate when the reason is dead, the senses are active, and the body is impetuous?

The inward restraint of these kinds of forces that are contrary to the injunctions of our higher reason is the *tapas* that we have to practise. *Tapas* is not a torture; it is an educational process. When you study more and more, and learn things larger and larger in their comprehension, your educational career rises from one level to another level; you move towards larger universalities. A person who is sufficiently educated can think in general terms, but a person who is not so trained will think only in particular terms. He says, “My land, my property, everything is mine.” When he says “mine”, he means only this bodily individuality.

But a person who is properly educated in the art of generalised principles can draw conclusions of a universal nature from particular instances. That person will be able to generalise the mental activity also, and then it is possible that the mind will yield. Unless the mind is satisfied, it cannot be made to work in any direction. An unsatisfied servant cannot do any work. You should see that the mind is not unsatisfied. It should not feel that you are bullying it, belabouring it, or cudgeling it; that will not work.

The mind has to be trained by an educational method, an application of reason which is called *viveka* and *vichara*, the investigative capacity. Perpetually, we should be

engaged in trying to probe into the structure of experience, like a scientist in a laboratory—the more he discovers, the less he is satisfied; he wants to know more and more things. Distant things look near, afterwards; particularised, located things appears as pervading everywhere when we generalise things.

In this way, gradually, by effort of days and months and years, we must come back to ourselves. As I mentioned yesterday, coming back to ourselves is the most difficult thing ever. That which is far away can easily be seen and understood, but a thing that is nearer cannot easily be understood, and the nearest thing is your own self. So, you cannot control yourself.

The most turbulent, repressive element in us is our own selves. We can be masters of everybody, but we cannot be masters of our own selves because here, in our case, we are the teacher as well as the taught; we are the schoolmaster and the classroom, at the same time. It is the mind that becomes the investigator and the teacher, and it is the very object that is to be investigated and studied. The mind is the subject and the object at the same time during self-analysis. As nobody can understand how one and the same thing can be subject and object, it is not possible to handle the mind so easily.

It requires *satsanga*. Good things should be dinned into our ears every day. Wherever you go, you should see and hear only good things. If you are not able to hear good things, go to a place where you hear good things, because the habit of inundating the mind with good information adds to the strength of the mind in the direction of universalised perception.

*Avyabdhipanan mahatah sumero unmulanad api api vanyajanat sadho vishavat chitta nigraha.* This is the advice given by Sage Vasishtha to Ramachandra in the Yoga Vasishtha: “Do not be under the impression that you can subdue yourself. You can subdue anybody else, but not yourself. You can drink the whole ocean, you can simply shake the whole Himalayas; it is possible. You can drink fire, but not control the mind, because who are you to control the mind? You yourself are the mind.” The controlling activity becomes inoperative, because here the controller is the same as the thing that is to be controlled.

It is self-inwardisation, also known as self-analysis, tending towards self-consciousness, with the aim of Self-realisation. That art of the higher reason which is purified of the dross of sensory desires will help us. Years of effort may be necessary.

You have to learn the art of being alone to yourself. I have mentioned all this in the earlier days. Do not be always thinking of other people. You are sufficient unto yourself. You are your own strength, and you are your own failing. All that is necessary for you is hidden inside you. You have only to bring it out. This conviction that all potency, all power, and all that is necessary is hiddenly present in our mind will convince the mind that it has a self-sufficient comprehensiveness, and it can be happy wherever it is. If you can convince yourself, then you can be happy wherever you are, under any circumstances, because all that you need is potentially present within you, and you can summon it at any moment. If you cannot believe this, if you think that your welfare lies in others' hands, in other things, then the mind will go outwardly with the impulse of creation.

The liberation of the spirit, called *moksha*, is capable of demanding the greatest price. What does God want from you? It is not some banana, not some *kichiri*, not some *prasad*, apples and jam; no, because these things that you are offering to God do not belong to you.

What really belongs to you should be offered, and what really belongs to you is your own self. Self-sacrifice, or self-surrender is the act that pleases the Universal Being. No amount of study of the Vedas, no austerity, no study of books, no charity, no philanthropy, and no goodness that you can consider worthwhile in the social sense can touch the spirit, which is unrelated to everybody else. ‘Unrelated’ effort is the word. Any amount of thinking in terms of relationship with another thing weakens the mind. You have to think independently by yourself, as an all-inclusive force, sufficient unto yourself—you are complete in yourself, and you do not want anything else; you are happy with what you are, not with what you have.

Do not be satisfied with what you are, but be satisfied with what you have. Be satisfied with what you have, but do not easily be satisfied with what you are, because you cannot know what you are. Various shapes will be seen in what you are, and they will be kaleidoscopic, chameleon-like pictures, and you can misguide yourself by imagining that you are a perfected being. Be humble before yourself, with humility, utter self-negation, and self-satisfaction, and not wanting anything outside. Belief in the perfection that is hidden in one’s own self will bend the mind in the direction of perfection.